Smith

J. JAMES. NO. 41 1813 Jan'y 1

*From the library of*
SIR R. LEICESTER HARMSWORTH, BART.

Smith

J. JAMES. NO. 41 1813 Janᵛ-1-

*From the library of*
SIR R. LEICESTER HARMSWORTH, BART.

# *Dauids Repen*

OR,

# A Plaine and Fa

Expoſition of the 51. P
firſt Preached, and now p
ſhed for the benefite o
*Gods Ch*

Wherein euery faithfull C
may ſee before his e
of vnfeigned Repe
by wee may take
*falling into ſinne*

The third Edition
by the
SAMVEL SMITH, Pr
Word of God at *Pittle*

LVKE 13. 3.

*Except yee repent, yee ſhall*

LONDON,
Printed by NICHOLAS
1616.

Robt Elvin: 1713

Anno Domno

# TO THE RIGHT WORSHIPFVLL, SIR RICHARD WESTON, Knight, one of his Maiesties Iustices of Peace in the County of *Essex*, Sir EDVVARD PYNCHON Knight, Grace, Mercy and Peace, from IESVS CHRIST.

WHEREAS (Right Worshipfull) but a small and short remnant of daies is alotted vnto euery one of vs, to try the hazard and ad-

venture of this world in Christs holy Merchandize: I being subiect to this common case, and most certain vncertainty of our life; neither knowing, if perhaps, at this present, my staffe standeth next the dore; haue beene, and am desirous in this behalfe, so to bestow all my possible endeuours, and labours, in this my Lord and Maisters Traffique; as that neither I may returne vnto him with a Talent in a Napkin, but may leaue behind me some poore token and testimony of my loue and duty towards his blessed Spouse. This hath caused me to take in hand this short Comment vpon the 51 Psalme, or, *The Repentance of Danid*, an elect and chosen vessell, pronounced by the mouth of the Lord, to bee, *A Man after his owne heart*. Where we may see

the

the great weakneſſe & frailty of Gods Children, when the Lord ſhal but a little leaue them vnto themſelues. Our frailty appeares in this, that we cannot perceiue the things that are of God: if we cannot perceiue the good, much leſſe can we do it; yea, ſo that if the Lord ſhould looke ſtraightly what is done amiſſe, who ſhould bee able to ſtand? If the Lord ſhould enter into iudgement with vs, none could in his ſight be iuſtified. If *Moſes*, the faithfull, fell into infidelity; *Dauid*, the holieſt, became prophane; *Salomon*, the wiſeſt, committed ſo great follies; and *Peter* the louingeſt, denyed his Maiſter: If the Saints, and deere friends of God haue fallen before our eyes, let vs lay aſide truſt in our owne ſtrength, not taking their falles to bee our

ſtanding; but rather by them to meaſure our ſelues, & the guilt of our ſins; gathering, as it were, the whole Lyon by the paw. Let vs riſe with thē by repentance, let vs ſorrow with them for our ſinnes; and that becauſe Chriſt

Luk. 13. 5. ſaith: *Except yee repent yee ſhall all periſh.* And that we may with *Dauid*, repent and turne vnto the

Rom. 2. Lord; Conſider his *Mercies* in

Gen. 39. 9. forgiuing, his *Benefits* in giuing,

Rom. 2. 5. his *Patience* in forbearing, his

Eſay 26 9. *Iudgements* in puniſhing, the

Luk. 13. 14 *Word* Preached, *Sinnes* commit-

Pſal. 90. 12 ted, and that *Few* ſhall be ſaued: the ſhortneſſe and vncertainty of life, & the certainty of death. Pray we cannot, vnleſſe wee repent; and periſh we ſhall, vnleſſe we repent: but bleſſed ſhall wee be if wee repent. Now becauſe this Pſalme is a moſt bleſſed Pſalme of true and vnfeigned repentance,

pentance, I made choice of it to treat of in my Cure, neuer intending that theſe weake exerciſes ſhold come to the publique view of the world: But being at laſt ouercome by the earneſt requeſts of diuers godly and well-diſpoſed Chriſtians, to yeeld my conſent to the publiſhing of this worke: And conſidering that in this writing Age of ours, amongſt the number of bookes without number, no man hath wholly trauelled herein in our tongue, that euer came to my hands; for then I ſhould haue denyed my Pen this honour: and withall, how many a deſperate ſinner, and ignorant ſoule hath been imboldened to ſinne by *Dauids* example, neuer looking into his repentance, *How hee watred his couch with teares*, and how hee ſate well-a-daying his

his griefe of heart, and cryed againe and againe, and ſtill againe, for mercy and pardon at Gods hands, ere he could be aſſured of the pardon of them. Theſe conſiderations ſtriuing and ſtruggling ſo long within me, vntill they had gotten the conqueſt of ſuch ſhamefaſt and fearefull motions wherewith men are well acquainted, who are at all acquainted with their owne infirmities; I was thereby at length drawne to this bold & hardy reſolution, as to commit it to the Preſſe; and ſo to the eyes of them, whoſe great and ſharp cenſures I haue euer, with trembling, thought of heretofore; and euen now would ſhun them with all willingneſſe. And here I preſent vnto your Worſhips this poore Talent of mine, as to whom of right it doth belong:

long: for, *Precedens beneficium, ſcquatur officium:* Which may it pleaſe you to accept at my hands, as at one that wiſheth all happineſſe to you and yours in the Lord, your worſhips acceptation ſhall be my ſole ſatisfaction. The bond of my duty hath this onely bound of my hope, humbly crauing that your fauorable wiſedomes would ſupply the wants of this thing; and that this ſo ſimple a gift may bee accepted of you rather for my *good meaning*, and the end wherefore I do it, then for the value of the thing it ſelfe; hauing an eye to the matter, & not to the maner: for my deſire is not to bee ſeene in the high and intricate queſtions of mans wiſedome: but in the baſeneſſe and ſimplicity of the Goſpell, that it may appeare in the power thereof. Thus, as God

God hath ioyned you both in the neereſt ſocieties, ſo pardon mee this boldneſſe, who haue ioyned you together in this Dedication. The God of Heauen giue you both that bleſſing of bleſſings, which (if *Ierome* ſay true) few men haue, that you may, *tranſire à delicijs ad delicias*, go on from grace to grace, and bee a long time happy in this life, and for euer happy in the life to come. *Prittlewell* this 26 of *Aprill* 1616.

*Your Worſhips much bound, and in all Chriſtian duties to be commanded,*

SAMVEL SMITH.

To

## ¶ To the Christian Reader, Grace and Peace.

*CHristian Reader, seeing the burthen of the Ministery is this, To pluck Men out of the kingdom of Sathan, and to bring them to the liuing God: surely then it is the duty of all those that haue taken vpon them this holy calling, to help forward this worthy worke. And to this end I entertained my spare houres in the time of my long sicknesse (when I was not able to performe my duty in the Congregation of my charge) in publishing this short exposition of the 51 Psalme, to the view of the world: not for vaine-glory, or for any good conceit*

*ceit or opinion that I haue of the same, or of my selfe, as he knoweth that knowes all things; but chiefly for the honour of God, that if it please the Lord to giue a blessing, sinners, euen such as sit in darknes, and in the shadow of death, might be moued to repentance. It is an opinion of carnal men, who remaine vnder Satan and his dominion (as all men do by nature) that when sin is committed, done, and past, they shall neuer be called to account for the same. But (alas) no length of time can weare sin away, if it bee not taken away by true and vnfained Repentance. Yea the sinnes of our youth, which many yeares agoe wee haue committed (if now in time we do not repent, and stop the mouth of the same) shall stand vp as new and fresh against vs, as the first houre we committed them. Oh that we could be wise to think vp-*

*on*

*on theſe things! Our ſelues waxe old, our bodies are declining to the graue: and will we take no paines to weare away our ſinnes, but to let them ſtand in their ſtrength againſt vs? This were a great folly. Let men therfore think of this betimes: there is no going to Heauen with dry eies, or beds of downe. Now if this poore worke of mine may find entertainment with thee (I ſhall ſo much the more be encouraged to take paines in this kinde, vpon other places of Scripture, as vpon the firſt Pſalme, which thou maiſt ſhortly expect.) And withall may helpe thee forward to this neceſſary duty of Repentance, I haue thē my deſire: giue the praiſe to him from whom all good commeth, who worketh in vs both the will & the deed, to whom be praiſe and honor for euer and euer.* Amen.

Thine in the Lord Ieſus,

SAMVEL SMITH.

22842a

# The Table of the principall Doctrines briefly handled in this Booke.

Out of the Tittle of the Psalme. Page 1.2.3.

Doct. 1. *Singing of Psalmes an ancient practise in the Church of God.* page 6

Doct. 2. *A childe of God may fall after hee is effectually called.* page 16.

Doct. 3. *The word Preached, the ordinary meanes to beget Faith and Repentance.* page 21.

Doct. 4. *A fearful thing to liue in sin without Repentance.* pag. 25.

Doct.5. *Ministers must reproue the greatest personages.* pag.30
Doct.6. *Men must bee charged with their speciall sins.* pag.38
Doct.7. *Chaste speech taught of God.* page 42
Doct.8. *The godly respect more the glory of God then their owne credit.* pag.44
Doct.9. *The strongest may fall.* page 46

## VERSE 1.

Doct.1. *Sight of sin the first step to repentance.* page 52
Doct.2 *Sorrow for sinne, note of godly man.* page 58
Doct.3. *Mercy is chiefly to bee sought for.* page 61
Doct.4. *God alone is to be prayed vnto..* page 66
Doct.5. *Experience of former fa-*

*uour*

*uour assureth of future.* page 71
Doct. 6. *The mercy of God emboldens sinners to come vnto him.* page 74
Doct. 7. *Gods mercy, mans merit.* page 79
Doct. 8. *The nature of sin.* p. 83
Doct. 9. *God, a God of mercie.* page 85
Doct. 10. *The Lord keepes a book of all our sinnes.* page 89

VERSE 2.

Doct. 1. *A wounded conscience can finde no rest but onely in Christ.* page 98
Doct. 2. *Difference betwixt the sorrow of the godly and the wicked.* page 102
Doct. 3. *Sinne defiles a man.* page 106
Doct. 4. *Hard matter to be clensed*

*from the polution of sin.* p.110
Doct.5. *Bloud of Christ alone doth wash away sinne.* page 114

## VERS. 3.

Doct.1. *Confession euer goes before remission.* pag.120
Doct.2. *An accusing conscience the meanes to bring men to repentance.* pag.135
Doct.3. *Necessary duty to call our sins to account.* pag.141
Doct.4. *Sinne once knowne, doth euer accuse till it be pardoned.* pag.145
Doct.5. *Sinne neuer goes alone.* pag.149

## VERS. 4.

Doct.1. *A mans sins are open before God.* pag.155

Doct.

Doct. 2. *What sorrow it is that accompanies repentance.* pag. 160
Doct. 3. *Note of a penitent person not to excuse his sin.* pag. 166
Doct. 4. *God alone can forgiue sinnes.* pag. 171
Doct. 5. *Acknowledgement of particular sinnes required in true repentance.* page 180
Doct. 6. *Men sin before God.* p. 187
Doct. 7. *The Lord maketh good vse of our consciences.* pag. 191
Doct. 8. *God is euer iust in his iudgements.* pag. 195. & 202

VERSE. 5.

Doct. 1. *A man doth neuer truely repent till he come to know his owne nature.* pag. 210
Doct. 2. *No man is borne by nature the child of God.* pag. 211
Doct. 3. *Godly parents beget sinfull children.* pag. 217

## VERSE. 6.

Doct. 1. *True knowledge of God workes true humility.* p. 224
Doct. 2. *A sanctified heart, the greatest blessing of God.* p. 231
Doct. 3. *Sinne is but a lying vanity.* page 233
Doct. 4. *A fearefull thing to sin against knowledge.* page 237
Doct. 5. *Heauenly wisedome the gift of Gods Spirit.* page 244

## VERSE 7.

Doct. 1. *Pardon of sin the greatest mercy.* page 249
Doct. 2. *Sin is infectious.* pag. 253
Doct. 3. *The ceremonies vnder the Law were but to lead vs to Christ.* page 255
Doct. 4. *Christs bloud alone doth purge our sinnes.* pag. 256
Doct. 4. *Saluation to be sought for onely*

*onely in Christ.* page 260
Doct.6. *Sin defiles a man.* p.265
Doct.7. *Naturall men their estate described.* page 269

VERSE 8.

Doct.1. *Assurance of the pardon of sins may be obtained.* p.282
Doct.2. *Mans testimony of the remission of sinnes is nothing without the testimony of Gods Spirit.* page 285
Doct.3. *Ministery of the Word, meanes whereby God conueyes comfort to his children.* p.290
Doct.4. *Where sin is not pardoned there can be no true ioy.* p.295
Doct.5. *No sorrow in the godly like the sorrow for sin* pag.300
Doct.6. *There is no respect of persons with God.* page 303
Doct.7. *Pardon of sinne brings true ioy.* page 304

## VERS. 9.

Doct. 1. *Gods anger most fearfull to the godly.* pag. 310
Doct. 2. *Manner of Gods pardoning sinne.* pag. 317
Doct. 3. *All our sins are knowne to God.* pag. 321

## VERS. 10.

Doct. 1. *Iustification and Sanctification go together.* pag. 326
Doct. 2. *Repentance a new creation.* pag. 329
Doct. 3. *True sanctification is neuer in part.* p. 333.
Doct. 4. *God is the Author of sanctification.* pag. 338
Doct. 5. *Sinne hinders the worke of sanctification.* pag. 341
Doct. 6. *Child of God not alwaies at one stay.* pag. 348
Doct. 7. *A purpose not to sin, mark of*

*of a ſanctified heart.* pag.351
Doct.8. *Sinne quenches grace, as water fire.* pag.355

## VERSE 11.

Doct.1. *The pleaſures of ſinne are deere bought.* pag.362
Doct.2. *The iudgements of God vpon others, cauſe the godly to feare.* pag.378
Doct.3. *Sin takes away the feeling of Gods fauor for a time.* p.379

## VERSE 12.

Doct.1. *Fruit of ſinne deſcribed.* pag.390
Doct.2. *Fauour of God is a Chriſtians chiefeſt ioy.* pag 393
Doct.3. *State of Gods children not alwaies alike.* pag.398
Doct.4. *Pardon of ſinne the ſoundeſt ioy.* pag.401

Doct.

Doct. 5. *Man weake being left to himselfe.* page 406

## VERSE 13.

Doct. 1. *The goodnesse of God towards our selues must bee made knowne.* page 411
Doct. 2. *Thankfulnesse a necessary duty.* page 414
Doct. 3. *Fruit of faith to seeke the good of others.* page 417
Doct. 4. *What doctrine Ministers must teach.* page 420
Doct. 5. *Ignorant are to be taught the waies of God.* page 423
Doct. 6. *Conuersion of a sinner is Gods worke.* page 426

## VRESE. 14.

Doct. 1. *Murder a haynous sinne.* page 431
Doct. 2. *God hath mercy for such*

as

*as ſeeke mercy.* page 436
Doct. 3. *Puniſhment of ſin ſhould keepe vs from ſinning.* pag. 438
Doct. 4. *Note of a true penitent to aggraaate ſinne.* pag. 443
Doct. 5. *Faith required in prayer.* page 444
Doct. 6. *Praiſe of our ſaluation properly belongs to God.* p. 446
Doct. 7. *Gods mercies muſt vntye our tongues to praiſe him.* p. 459
Doct. 8. *God ſhould not be righteous if he ſhould not pardon ſin.* page 461

## VERSE 15.

Doct. 1. *Sin takes away the vſe of the tongue, that Man cannot ſpeake as he ſhould.* page 464
Doct. 2. *No ability in man to performe any good.* page 468
Doct. 3. *Thankſgiuing a neceſſary duty.* page 470

## VERSE 16.

Doct. 1. *A mans person must first be approued before his sacrifice accepted.* page 480
Doct. 2. *A man may performe a good duty, and yet sinne in the manner of doing it.* page 482
Doct. 3. *Popish Sacrifices abhominable.* page 484
Doct. 4. *Christ an end of all other Sacrifices.* page 486

## VERSE 17.

Doct. 1. *Broken heart most rare thing to be found.* pag. 490
Doct. 2. *God doth highly esteeme of a broken heart.* page 495

## VERSE 18.

Doct. 1. *Prayer the chiefest refuge in time of danger.* pag. 499

Doct.

Doct. 2. *Prayer for the Church a necessary duty.* pag. 504
Doct. 3. *Liberty of Preaching one of Gods fauours.* pag. 508
Doct. 4. *Faith must not rest vpon the merites of another.* pag. 512
Doct. 5. *Sins of the Magistrate prouoke Gods anger highly.* pag. 515
Doct. 6. *A Penitent will seeke to build vp that which before hee had pulled downe.* pag. 517
Doct. 7. *A man cannot pray vntill hee repent.* pag. 518

VERS. 19.

Doct. 1. *What bee those Sacrifices that God doth accept of.* p. 523
Doct. 2. *Solemne vowes a Christian duty.* pag. 527
Doct. 3. *Publick thanksgiuing after deliuerance required.* p. 531

The

# The Contents.

## Psalme 51.

To him that excelleth. A Psalme of *Dauid*, when the Prophet *Nathan* came vnto him, after he had gone in to *Bershaba*.

HAVE *mercy vpon me ô God, according to thy louing kindneſſe, according to the multitude of thy compaſsions, put away mine iniquities.*

2 *Waſh mee throughly from my wickedneſſe, and cleanſe mee from my ſinnes.*

3 *For I know my iniquities, and my ſinne is euer before me.*

4 *Againſt thee, Againſt thee, onely haue I ſinned, and done euill in thy ſight, That thou maiſt bee iuſt when thou ſpeakeſt, and pure when thou iudgeſt.*

5 *Behold, I was borne in iniquity, and in ſinne hath my mother*

conceiued

conceiued me.

6 Behold, thou loueſt truth in the inward affection, therefore haſt thou taught mee wiſedome ſecretly.

7 Purge mee with hyſſope, and I ſhall bee cleane: waſh mee, and I ſhall bee whiter then ſnow.

8 Make mee to heare of ioy and gladneſſe, that the bones which thou haſt broken may reioyce.

9 Hide thy face from my ſins, and blot out all mine iniquities.

10 Create in mee a cleane heart, O God, and renew a right ſpirit within mee.

11 Caſt mee not away from thy preſence, and take not thy holy Spirit from me.

12 Reſtore me to the ioy of thy ſaluation, and ſtabliſh me with thy free Spirit.

13 Then ſhall I teach thy waies vnto the wicked, and ſinners

ſhall

*ſhall be conuerted vnto thee.*

14 *Deliuer mee from bloud ô God, the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy righteouſneſſe.*

15 *Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.*

16 *For thou deſireſt no ſacrifice, though I would giue it: thou delighteſt not in burnt-offerings.*

17 *The Sacrifices of God are a contrite ſpirit: a contrite and broken heart, O God, thou wilt not deſpiſe.*

18 *Bee fauourable vnto Zyon for thy good pleaſure: build vp the walles of Ieruſalem.*

19 *Then ſhalt thou accept the ſacrifices of righteouſneſſe, euen the burnt-offering and oblation: Then ſhall they offer Calues vpon thine Altar.*

# A plaine and familiar *Exposition vpon the* 51. Psalme; First preached, and now published for the benefite of *Gods Church.*

## *Psalme* 51.

THE TEXT.

*To him that excelleth, a Psalme of* Dauid, *when the Prophet* Nathan *came vnto him, after hee had gone into* Bershaba.

CONcerning the Book of the Psalmes, it is an Epitome of the whole Scriptures, teaching vs what we are to beleeue and doe, both to God & Man; In which,

as in a glaſſe we may cleerely behold the nature of God, his wiſedome, goodneſſe, and mercie towards his Church and Children: As alſo moſt notable ſpectacles of his fearefull wrath and vengeance againſt the wicked and vngodly.

If men would pray vnto God, and craue for any mercy and bleſſing at his hands, heere bee excellent platformes of true, hearty, and earneſt prayers. If men would giue thankes for bleſſings receiued, for iudgemẽts eſcaped, or for deliuerance from wicked and vngodly men, heere bee worthy examples and directions. If men would finde comfort in temptations, troubles, and afflictions, and learne with patience to beare them; There is no part of the Bible more ſweet and comfortable: And therefore it ſhould be our delight and ſtudy, and we ought to ſpend the more time in reading, and in the meditation of ſo excellent and worthie a Booke; according to that of our Saviour, *Ioh.* 5.39. *Search the Scriptures*;

Becauſe

Becauſe that will bring a man to true happineſſe in the end, namely, to know God to bee his God, to know Ieſus Chriſt, to know himſelfe, and to direct him in that narrow Path that ſhall leade vnto life.

I thought good to ſpeake of this Pſalme, becauſe it containeth in it a moſt worthy example of true and vnfained repentance, without which there is not, nor can bee any pardon of ſinne; *Except yee repent, yee ſhall all periſh.* Luke 13. 5

The argument of the Pſalm.

Now it containeth a famous and moſt worthy example of repentance, if you either regard the Perſon, who was a renowmed and glorious King of Iſrael, a holy Prophet of God, yea a man after Gods owne heart.

Againe, in the matter of the Pſalme and of his repentance, you ſhall ſee a ſpectacle of many moſt great and grieuous ſins committed by *Dauid*: wherein we may ſee the great frailety and weakeneſſe of Gods children: which may teach vs to pray vnto the Lord, for the ſpirit of corroborati-

on, for if *Dauid* fell, whither ſhall we fall, if God do but a little leaue vs to our ſelues : And howſoeuer by the ſpeciall mercy of God towardes *Dauid*, this ſin of his preuailed not to his eternall condemnation ; yet wee ſee what terrour of conſcience, and griefe of heart hee ſuſtained before hee could bee aſſured of his former comfort. And this ſhall all fleſh find, that the pleaſures of ſinne for a ſeaſon heere, will bring with them ſorrow in the end.

As for the repentance of *Dauid*, we ſhall ſee it is moſt excellent and admirable, for hee doth freely and frankly confeſſe his ſinnes, and is not aſhamed to Chronicle them euen in the word of God, for all poſterities to beg the pardon of them. And laſtly, we ſhall ſee the endleſſe loue and mercy of God towards poore & miſerable ſinners, when they ſhall truly repent, and ſeeke for mercy.

Diuiſion of the Pſalm.

The whole Pſalme containes two parts: firſt the preface of the Pſalme, ſhewing the occaſion of it, and by whom

228428



whom it was penned: and ſecondly, the Pſalme it ſelfe, which containes in it nothing elſe but a moſt earneſt prayer of *Dauid*, as a poore priſoner arraigned and condemned at Gods Barre: And the Petitions of the Pſalme are two-fold: Firſt, there bee ſome concerning *Dauid* himſelfe, to the eighteenth verſe: And ſecondly, ſome as concerning the good of the whole Church in generall: Becauſe his ſinne had endangered not onely his owne eſtate, but euen the good and flouriſhing eſtate of the whole Church of God.

In the Preface, or Title of the Pſalme.

Firſt, marke to whom this excellent Pſalme was committed; *To him that excelleth, or to the excellent Muſitian.*

Secondly, by whom it was penned: *A Pſalme of Dauid.*

Thirdly, the circumſtance of time, when it was penned: *When Nathan the Prophet came vnto him.*

Fourthly, the occaſion of it,

namely, *Nathans* meſſage from the Lord, ſharpely reprouing *Dauids* ſinnes, adultery and murther.

*Ieduthũ.*

*To him that excelleth, or to the excellent Muſition.*

First to whom this Pſalm was cõmitted.

The Prophet *Dauid*, when he had penned any Pſalme for the comfort and benefite of the Church of God, was wont, as it ſeemeth, to commit them to thoſe men, who were appointed Maiſters of the Muſicke, wherein they did ſing in the Temple to Gods glory; as *Heman, Aſaph, Corah, Ieduthum, &c.* And whereas *Dauid* and *Salomon* were commanded of God to appoint ſome companies of Muſitions to ſing vnto God, theſe were the Maiſters of the Muſick to ſet the tunes, and diſpoſe of them.

1.Chr.25,1
1.Chro.15 16.
1.Chr.9:33

*Doctr.* 1. Singing of Pſalms an ancient practiſe.

From hence, that *Dauid* did commit this Pſalme and the reſt, to the Maiſters of Muſicke, to bee ſung in the Church of God to his glory: We learne that ſinging of Pſalmes in the Aſſemblies, and Congregation of Gods people, is not oncly an ancient cuſtome of the Church of God, but very

228428



very lawfull and commendable: vſed, as wee ſee heere in the daies of *Dauid* and *Salomon*, and commanded them of God. So it was the vſuall practiſe of Chriſt and his Apoſtles to ſing Pſalmes after they had eaten: And it is ſaid of *Peter*, that being in priſon, euen there he ſang Pſalmes to God: And in the daies of the Apoſtles it was vſed, as *Paul* ſhewes, commanding the *Coloſſians* and all Chriſtians to vſe this holy exerciſe: *Admoniſh your ſelues in Pſalmes, Hymnes, and ſpiritual Songs, ſinging with a grace to the Lord in your hearts.* Act. 16. 25. Col. 3. 16. 1. Cor. 14. 15.

This then ſhould ſtir vs vp to the more carefull practiſe of this godly duty: and it condemnes the profaneneſſe of thoſe ſcoffing wretches, who mock, as at all other duties of Gods people, their prayer, hearing, reading, conference, &c. ſo at their ſinging of Pſalmes. Alas, theſe profane beaſts, and graceleſſe wretches, hauing no grace in their hearts, they ſee not, nor perceiue not, the comfort which Gods children finde in *Vſe.*

ſinging of Pſalmes vnto God.

But ſome may ſay, I could neuer receiue any ſuch ſpiritual ioy in ſinging of Pſalmes. It may bee ſo, and thine eſtate is ſo much the more to be feared: As the Prodigall Sonne in the fifteenth Chapter of Saint *Lukes* Goſpel, did know it, and enioy it: So the Elder ſonne asked what maner of ioy it is? And ſo may worldlings aske, *Quale gaudium*? We anſwer, That which is knowne by taſt, cannot by ſpeech: So taſte what ioy it is, and then as Chriſt ſaide, *I haue bread to eate, and yee know not of it*: So may the Chriſtian ſay, I haue ioy, and ye know not of it.

But becauſe moſt men and women thinke it an excellent and comfortable practiſe, I wil ſhew you how wee ought to be qualified, leſt if we take more delight in the ſweetneſſe of the muſicke, then in the comfort of the Pſalme, wee doe but make a noyſe, and looſe the benefite of ſinging, yea take the holy name of God in vaine.

22842a



Firſt then, that wee may ſing to Gods glory, and to our comfort, we muſt ſing with the heart, and with the vnderſtanding: So Saint *Paul Coloſ.*3.16. ſaith; *I will pray and ſing with the Spirit and vnderſtanding*, that is, with knowledge and vnderſtanding of that I ſing: and not as the Papiſts vſe to rore in their Maſſes in latine, ſo as none that heare them, vnderſtand what is ſaid, or what is done. How to ſing aright

Secondly, for the matter of our ſinging, it muſt be Pſalmes and Hymnes, and ſpirituall Songs, not vile and filthy ſongs, which are the Diuels muſick, in the mouthes of prophane perſons: wherefore let vs put away all vile and filthy Songs. And let vs cheere vp our ſpirits, and make our ſelues merry with *Dauids* muſicke. As the Spirit of God hath giuen him the name of the ſweet Singer, ſo let his muſicke be ſweet in our eares, let vs often ſing this Pſalme, and other his mournefull Songs, that wee may be filled with the ioy of the Spirit, as he

hee was: And paſſe from hence into thoſe eternall ioyes whither he is entred, that ſo iointly they may ſing together.

Thirdly, we muſt not ſing to ſpend the time, or to ſatiſfie our eares with the noiſe or tune, but in ſinging we muſt ſeeke to expreſſe our thankfulneſſe to God, to redeeme the time; be not like the tinckling Cimbals, nor the muſicke of children: And therefore we muſt euen labour our ſelues to bee affected, in ſinging with cheerefulneſſe vnto God.

Fourthly, in ſinging, ſeeing it is a part of prayer we muſt looke to doe it with all reuerence as vnto God himſelfe; and as wee would ſhew all ſeemely and decent behauiour when we thank our ſuperiour for a good turne; ſo ſhould wee to God. Theſe things being duly conſidered, ſinging, it both procureth dignity and grace to the holy actions, and much auaileth to ſtirre vp the mind to true affection, & feruentneſſe of praying: But we muſt dilligently beware that

our

our eares be not more heedfully bent to the Note, then our mindes to the ſpirituall ſenſe of the words.

The ſecond point in the Title of the Pſalme, is the Penne-man of this Pſalme, how ſoeuer it was endited by the Holy Ghoſt, yet you ſee it was penned by *Dauid*, a worthy and renowmed King of Iſrael, a holy Prophet of God, a man after Gods owne heart, endued with excellent and ſingular gifts and graces of Gods Spirit.

By whom it was penned. 1. Sa. 16. 18 2. Sa. 13. 1.

Now from the Pen-man of this excellent Pſalme, who was ſo worthy a King and Prophet, and containing in it ſuch excellent and neceſſary matter, it ought to moue vs to the great liking and regard of this excellent Pſalme: for wee will liſten to the ſpeeches of learned men; their Counſels and Exhortations, being wiſe, graue, godly, and learned, do much affect vs: Loe then, heere is a Pſalm penned by a moſt skilful Muſition; by a renowmed King & worthy Prophet of God, yea a man after Gods

*Vſe.*

Gods owne heart. Now the person that wrot this Psalme should moue vs very much to the liking of the matter contained in this Psalme. *Ahab* said of *Micah*, hee neuer prophesied good; So *Dauid* the sweet singer of Israel, alwayes good, *The mercy of the Lord endureth for euer.* He was loued of God, the Annoyntment spirituall and temporall doth verefie it: Applauded of all, both men & women, *Dauid hath killed his tenne thousands.* A man iustified of his enemies, *Thou art more righteous then I.* Esteemed of his subiects, *Thou art worth ten thousands of vs.* A man more learned then his Teachers. He was a compound of vertues, a man after Gods own hart; yet no way caring for the vaine applause of man, confesseth heere his sin, casteth his crowne at the Lambs feet with the 24 elders, contented to giue glory to God, so that he might finde peace vpon earth. Oh what an excellent thing were this, if Kings, Nobles & great men, would imitate *Dauid* in this, to call themselues to account,

account, and to ſet down their liues, that ſo they might haue matter to praiſe God for his bleſſings, and to acknowledge their ſins with *Dauid.*

*Dauid* then was the Author & writer of this Pſalme, yet *Dauid* reports the fault in himſelfe, as if ſome ſtranger had committed it: He forgets as it were his owne people, and his fathers houſe, ſetting all affection aſide, maketh a plaine declaration of his owne tranſgreſſion; *A wiſe man (ſaith Salomon) will accuſe himſelfe, Pro.*18. So doth *Dauid,* not ſhrowding his head, nor rũning into a buſh, as *Adam* did, but writing his fault in his brow, & pointing with his finger as the tranſgreſſor vnder his owne name, ſaith, *A Pſalme of Dauid, being reproued by Nathan, &c.*

And indeed this doth make greatly for the authoritie of the Word of God, in that the Penners of it do not ſticke to ſet forth their owne fraileties and imperfectiõs, that *God* might haue the honour, and man beare the deſerued blame: contrarie to the manner

Penners of the Scriptures ſet forth firſt their owne imperfections.

manner of the Writers of this world, that howſoeuer againſt enimies they ſpeak all, and more then all, or extoll their friends to the higheſt, yet in them we finde few examples of laying open the errours of themſelues, eſpecially when in any ſort it may be concealed.

2.Sam.11. This courſe we may behold in the whole Scriptures, *Dauid* hee recorded his adultery and murder, as here in this Pſalme his repentance of thē; *Ionas* his diſobedience; *Iob* his impatience; the idolatry of *Salomon*; the diſcontentedneſſe of *Moſes*; the fretting of *Ieremy*, and the like. Here we may ſee the wiſedome of the Word of life; here we may admire their ſpirits, who to giue God the glory doe reioyce in their infirmites, and proclaime their owne follies: And if we would compare theſe Writers, inſpired with the Holy Ghoſt, with the Workes and Writings of other men, we muſt either ſhut our eyes, or elſe acknowledge a great difference.

Ionas 1.3.
Iob.3.1.
1.Reg. 11.
Num.11.
*Note.*

The third circumſtance is the time when

228428



when this excellent Psalm was penned, and that is expressed, *when Nathan the Prophet came vnto him.* Concerning the sense of these Words, some men differ: some thinke that *Dauid* being fallen, lay in his sinnes a whole yeare, without any touch of conscience, and sound repentance for them: But it is not like, as others thinke, that so worthy a man as *Dauid* was, after Gods own heart, could lie so long in sin without all remorse and touch of Conscience. For my part, I take it, that though *Dauid* could not be so stony and so steely-hearted, or so benummed, but must needs haue some griping, and sting of conscience, and no doubt his heart must needes smite him, vnlesse hee had beene more vile then the vilest sinner: So for all that he was not so humbled for his great and grieuous sinnes, as he ought to haue been, till such time as *Nathan* the Lords Prophet came to rouze him vp by the alarum of Gods iudgement denounced against him: wherin we may see;

The time when this Psalm was penned.

2. Sā. 12. 1.

First,

First, that a childe of God may both fall fowly, and lye in sin a long time without repentance: And secondly, that the Ministery of *Nathan* is needfull to reclaime vs, else we shall not onely sinne, but lye and rot in them: And indeede not so much the falling into sin, as the lying in sin, wounds the conscience, and procures Gods iudgements.

Hence we may gather first of all, for our great comfort, That it is the Lords mercie, sometimes to let a man fall into sinne: for as we build a wall the higher, by casting the foundation deeper; So the Lord by humbling his children, oftentimes raiseth them vp. As in a tempestuous winde, Trees shaken by the roote, in calme doe spread themselues the more: So the childe of God hauing his roote shaken, doth more strongly fasten himselfe in Christ Iesus.

*Doct.* 2. The child of GOD may fall after he is called.

Note in *Dauid*, a man after Gods owne heart, that the true childe of God, after he is truly and effectually called & sanctified, may very dangerously

gerously fall and sinne against God, euen as *Dauid* did: So *Iosephs* bre- Gen. 37.
thren, how did they conspire against him, to sell him, yea to kill him; and lay a long time, yea almost twenty yeares in that sinne before they were truely humbled for it. How fowly did *Peter* fall though hee did not lie Mat. 26. 70
long in sin? Yea, as *Iob* saith, *Iob* 15. *What is man that hee should bee cleane, and hee that is borne of a woman that hee should be iust: Behold, hee found no stedfastnes in his Saints, &c.* And *Pro.* 20. 9. *Who can say I haue made my hart clean:* All which testimonies of Scriptures serue to confirme the truth of this doctrine, that the best of Gods Saints in this life, are oftentimes ouertaken by the policy of Satan, and the frailety of their owne flesh, to commit great and grieuous sinnes. Yea, the deareſt of Gods children, sometimes are asleepe, *Math.* 25. *The wise and foolish Virgins both slept*, but yet heere is the difference; the wise awakened, arise out of their security: the foolish prolong the time. Oh then! if

Christ Iesus haue looked vpon vs, as he did vpon *Peter*, let vs looke on our selues: If his *Nathan* be come, let vs sleep no more.

*Vse* 1. Seeing that Gods children may thus fall into sinne, and lie in sinne so long a time; although no man may heereby bee emboldened to sin with *Dauid*, much lesse to lie in sin without repentance: yet if we finde that such hath beene our security, and exceeding carelesnesse, that God leauing vs in his iust Iugement, wee haue sinned, and laine in sin a long time, a yeare, or two, or ten, yet if we can repent, and truely turne to God, as *Dauid* did, we need not doubt but hee will shew vs mercy as to *Dauid*, *At what time soeuer:* The Lord limits no time, if men do repent truely: yet if men shall deferre their repentance in hope of this, that they may repent heereafter, then let them take heed lest the Lord cut them off, ere they be aware, or else leaue them to hardnesse of heart and impenitency: And there is a great difference betwene this,

22842a



this, when a man hath lain in ſin and the time is paſt: and when a man commits ſinne, and deferres, in hope of time to come.

Heere wee may ſee the difference betweene this life and the Life to come. Here in this life the remnants of ſinne as ſo many ſpots and ſtaines in the fleſh remaine euen in thoſe which are cleanſed by the bloud of Chriſt: But when as the faithfull ſhall be glorified, they ſhall then bee vnblameable, without ſpot or wrinckle. If wee ſhall now caſt our eyes euen vpon the beſt of Gods ſeruants, as *Noah*, *Abraham*, *Lot*, *Dauid*, *Peter*, *&c.* wee may eaſily ſee ſhame in glory, darkeneſſe in light, folly in wiſedome, infidelity in faith. *Vſe 2.*

But when Chriſt ſhall appeare, and wee likewiſe appeare with him in glory, wee ſhall be made like vnto him. Heere wee ceaſe not to prouoke God, by reaſon of our ſinnes, which continually wee do fall into, which ſhould bee vnto vs as bitter as

gall or wormewood: But when this corruptible ſhall haue put on incorruption, and this mortall ſhall put on immortality, and Death ſhall bee ſwallowed vp into victory; then we ſhall ceaſe to ſin, and ſhall be as the bleſſed Angels in heauen.

*Vſe 3. Repentance is not in mans power.*

Wee ſee that repentance is not in mans power, but it is the ſpeciall gift of God; for if the Lord had not ſent *Nathan* to him, to awake his benummed conſcience, alas, hee had run on ſtill in ſin, hee had laine and rotted in his ſins; but the Lord ſends his ſeruant *Nathan* to admoniſh him, and to awake him. And ſo the people of God acknowledge in many places of the word. *Conuert thou vs, O Lord, and we ſhal bee conuerted:* Againe, *Inſtruct them with meekeneſſe, prouing if God will at any time giue them repentance, that they may bee ſaued.* Oh then! ſeeing repentance is not in mans power, but it is the ſpeciall gift of God; neither could *Dauid* turne of himſelfe, though he turned himſelfe from God of himſelfe: What madnes then

Ier. 31. 18.

2. Tim. 2. 25.

is

22842a



is it for men and women to deferre all till the laſt gaſpe? Saying, If they may haue but three houres before death, they doe care for no more, as though they had repentance at command: But O thou vaine man! ſee *Dauid*, he fell by his own power, but could not riſe by his owne power: and art thou better then *Dauid*? No, no; vnleſſe the Lord giue thee repentance, thou canſt neuer repent: Oh then ſeek at Gods hand, and repent while the Lord cals and offers thee the meanes.

Mans ſins by nature, but cannot riſe without grace.

Seeing that *Dauid* repented not till he was waked, and rouzed vp by *Nathan* the Lords Prophet and Miniſter: Hence I gather, that the word of God Preached, is the meanes both to beget Faith & Repentance, & to encreaſe & reuiue the ſame, for how had *Dauid* gone on ſtill in ſin, if *Nathan* had not humbled him by the word of God: it is able to break a ſtony heart: it is able to wound a heart of ſteele, for what heart could bee more obſtinate, rebellious, ſtub-

*Doct.* 3. The Word Preached the means to beget faith and repentance.

borne, ſtony, and ſteely, then was the hearts of the cruel Iewes? yet by
Acts 2.37. *Peters* Sermon, they were pricked, and throughly wounded, and hum-
Ier. 23.29. bled. *Is not the word* IEHOVAH *like vnto fire, and like a hammer that breaketh the ſtone?* It is able to breake a ſtony heart which is as hard as flint:
Rom. 1.16. *I am not aſhamed of the Goſpell of God, becauſe I know it is the power of God to ſaluation to all that beleeue:* It is compared to a ſharpe two-edged ſword.
Heb. 4. 12. *It is mighty in operation, and ſharper then a two-edged ſword:* It is able to
Ephe. 2. 1. 2 giue life to thoſe that are dead in treſpaſſes and ſinnes.

So then we muſt acknowledge a perpetuall neceſſity of the Word, to beget, as alſo to encreaſe in vs the graces of Faith and Sanctification, which without the vſe of the Word Preached, are ſubiect, if not to dying, yet to decreaſing; if not to periſhing, yet to diminiſhing. And from hence it is, that the Lord ſaith of his Vineyard his Church, *Eſay* the 27. chap. and 3. verſ. *I the Lord do keepe*

228428



*keepe it, I will water it euery moment leaſt any aſſaile it, I will keepe it night and day.*

Wee ſee by daily experience, that after our repentance, and the renewing of our mindes, we are ſubiect to ſtumble and to fall into ſin, and ready to lie long in it, as men caſt into a deepe and long ſleepe, if wee be not awaked with the Lords Trumpet, as wee may ſee by this preſent example of *Dauid*, who was by the ſubtilty of Satan ſurpriſed and drawne to commit two horrible ſins, adultery and murther, and lay a long ſpace ſecurely in them, vntill he was by the Prophet *Nathan* rowzed vp and recouered, 2. *Sam.* 12.

Wherefore as there is a continuall vſe and exerciſe of repentance, ſo is there a continuall vſe of the Preaching of the word, that we ſhould not ſtand at a ſtay, but increaſe more and more, till we come to the fulneſſe of the perfect age of Chriſt Ieſus.

This ſerues to commend vnto vs the power of the Word of God, *Vſe* 1.

Gods word only conuerts.

which is both able to kill ſinners, and to make them aliue againe, and puts a manifeſt difference betweene the word of man, and the word of God. All the Wiſedome, Learning, Eloquence, and wit of man is not able to ſaue a ſoule, to conuert a ſinner, onely the word of God can doe it, euen the plaine and ſimple Preaching of the Word can doe it: *The Law of the Lord is perfect conuerting the ſoule:* Though nothing be more contrary to our nature then the word of God, yet it doth by Gods bleſſing conuert vs.

1. Cor. 1. 21
Pſal. 19. 7
Rom. 10. 14

*Vſe* 2. Deſpiſers of the word muſt needs periſh.

Well then, ſeeing *Nathan* is the meſſenger, and the meanes that God vſes to reclaim *Dauid* thus ſleeping, and ſnorting in ſinne, whereas the Lord could haue conuerted him, without *Nathans* helpe: We ſee then that thoſe men who doe deſpiſe *Nathan*, and the Lords Prophets and Miniſters, muſt needs die in ſinne, without repentance, who cannot endure themſelues to be admoniſhed and reproued; euen as a man hauing

a

a long feſtered ſoare that is euen rotten & putrified, he can not abide the Chirurgeon ſhould touch it or lance it: alas, it will be his bane in the end. So, if thy ſoule be ſick, full of rottenneſſe and corruption, and yet thou continueſt in ſin, and lieſt in ſin: and wilt not ſuffer the Lords Chirurgeons, thou canſt not endure *Nathan* to be ſo buſie with thy ſins, what will follow but the vtter ruine of thy ſoule, and the bane of it? And therefore let all men bee content to haue their hearts ſearched with the tents of the Law, to be ript vp and launced till the bloud follow, for that is the next way to be cured.

*Note.*

In *Dauid* obſerue what a fearefull thing it is to lie in ſin without repentance, it is that which maketh a grieuous wound in the conſcience, draweth downe many and grieuous iudgements of God, as in *Dauid* hee felt the ſmart of this ſin a long time; yea hee carried the skarre of it to his graue, it was a heart-ſmart vnto him all his life; *Peter* ſinned a grieuous

*Doctr. 4.* A feareful thing to liue in ſin without repentance.

*Note.*

uous ſinne, in denying his Lord and Maiſter; yet he lying not in ſinne repented preſently, went out and wept bitterly, and ſo had pardon. But lying in ſin, is that which wounds the conſcience, and drawes down Gods Iudgements, both in ſoule and body, weakens our faith, makes vs cold in prayer and in holy duties. Yea, the wrath of God doth follow ſuch as make no conſcience of ſin, giuing them ouer into a reprobate ſenſe, to a ſlumbering ſpirit, and to hardneſſe of heart, that they proue in the end to be paſt feeling, *Romans* 1. 28. and ſurely it is iuſt with God, that hee ſhould forſake them by his grace, who haue forſaken him by their ſins: This is that which the Prophet declareth concerning the ſecret Iudgement of God vpon ſinners, that do make ſhipwrack of faith and a good conſcience, *Pſal.* 81. 11. 12. *My people would not heare my voyce, and Iſrael would none of mee: So I gaue them vp vnto the hardneſſe of their heart, and they haue walked in their owne Councels.*

Whence

Whence he ſhewes, that ſeeing they would not bee reclaimed and reformed, he ſuffered them to runne their whole ſwinge into all wickednesse.

Hence wee learne what a dangerous thing it is to giue entertainement to ſinne, it is like to a ſhameleſſe gueſt, which if he be once inuited, will bee ſo hardy, that he will come againe vnbidden. It is like the breaking in of water, that can hardly be ſtopped. We may ſee this in the example of *Cain*, he was reproued of God, checked for his hatred againſt his brother, and admoniſhed to repent, *Gen.*4. 8. *But he hearkened not to the voyce of the Lord, but hardned his heart, and ſhead innocent bloud, euen the bloud of his brother.* This appeareth in *Iudas*, he entertained couetouſnes in his heart, from couetouſnes he fell to plot with the Phariſes, from plotting he proceeded to practiſing, and in the end he brake out to treaſon againſt his Lord and Maiſter. Mat.26.15

Vſe 1.

The like we may ſay of *Saul*, That as he fell away frō God ſtep by ſtep;

So

So did the Spirit of God forsake him. For as amongst all the blessings that God doth bestow vpon the sons of men in this world: a soft and tender heart is one of the greatest, which is soone made to bleed, and brought to repentance & amendment of life, *Ezech.* 11.19. So there can bee no greater curse laid vpon a man then to haue a stony heart, which euery day doth heape vp wrath against the day of wrath, *Exod.9.*

*Vse.* 2. Continuance in sin most dangerous.

Well, aboue all things let vs beware how wee lie, and rest in sinne. Indeed I confesse, the Lord might iustly condemne vs for the least sin wee doe commit; but yet hee doth not so much dislike vs for sinning, as for lying in sin without repentance; when as wee sin and lie in sin, then wee wound our conscience, then all grace will decay; let a man try himselfe. When *Dauid* had done this euill, committed adultery and murther, and lay without repentance, how was his zeale quenched? how was his prayers weakened? how was his

his heart cooled? how was his conſcience wounded? Euen ſo, do but try thy heart, if thou haſt cõmitted ſome euill, either by adulery, whoredome, lying, ſtealing, &c. When thou haſt done this, how vntoward and dull ſhalt thou be in holy duties, in prayer and praiſing of God? and thou ſhalt finde euen a hell in thy conſcience for the preſent. *Note.*

Seeing it is ſo dangerous to lie in ſin without repentance, it is the very cut-throate of the ſoule, and of all good things: Oh then, if we do fall, as the beſt fall daily, yet let vs preſently recouer our ſelues, preſently repent and cry out with the Prodigall childe; *Father, I haue ſinned againſt heauen, and againſt thee:* And with *Peter*, let vs haſtily go out and weepe bitterly, and then wee ſhall not ſo deepely wound our conſcience, nor draw downe Gods iudgement, as when we lie and ſnort in ſin ſecurely without repentance. *Vſe 3.* Luke 15.

The fourth Circumſtance in the Title of the Pſalme, is the occaſion where-

The occasion wherfore this Psalm was penned.

wherefore this worthy Psalme was penned, which was this, *Nathans reproouing of Dauid for going into Bersheba*, of which story reade the second of *Samuel*, the eleuenth and twelfth chapters, and you shall see both *Dauids* sinne, and his repentance, being reproued. Whence I pray you marke two things, *Dauids* patience, and *Nathans* boldnesse.

*Dauid* was a mighty King, a famous warriour, yet when the Lords Prophet comes vnto him, to reproue him, hee takes it patiently, and most meekly endures it: One would haue thought, that *Dauid* should haue checked him, and bid him hold his peace, and bid him meddle with his equals. But you see heere, though he were reproued by *Nathan*, a poore Prophet of God, and that of a foule sinne, hee most patiently endureth it.

*Doctr.* 5. Ministers must reproue the greatest personages.

Hence we learne, in *Nathan* and *Dauid*, that the Prophets of God must not bee afraide to reproue the greatest Personages: but they must lay open their sins, and Gods iudgements

ments against them; *Elias* reproues *Ahab*, *Moses Pharaoh*, *Paul Felix*, *Iohn Baptist Herod*, *&c.* And so, whatsoeuer thou art, if thou wert as great a King as *Dauid*, if the Lord send his Prophet to tell thee of thy sins, thou art to take it as the Message of the Lord, and not to storme against it. And it is the thing which the children of God desire, to haue their sinnes laid open and reproued: *Let the righteous smite me friendly, and reproue mee:* for such smiting shall bee good for mee: And nothing is more dangerous for Kings and great personages, then to haue claw-backes, and flatterers, who can wincke at their sinnes: O! how had it beene with *Dauid*, if the Lord had not sent *Nathan* to reproue him?

1. Reg. 21.
Marke 6.
Psal. 141. 5

We learne hence, in what a wofull estate and condition those men and women are in, that want a faithfull Minister; they liue in blindnesse and darknesse, wanting the ordinary meanes of life and saluation. They haue not the words of eternall life,

*Vse* 1.

*Iohn*

*Iohn* chap. 6. verſe 68. which are the power of God to ſaluation, *Rom.* 1. 16. and therefore are neere vnto deſtruction. It was a fearefull curſe when God ſaid to the Apoſtles, *Mat.* 10. 5. *Goe not yee into the way of the Gentiles, and into the Citie of the Samaritans ſee that yee enter not.*

And to the ſame purpoſe the prophet *Amos* ſpeaketh in his 8. chap. 11 12. 13. verſes; *Behold, the daies come, ſaith the Lord God, that I will ſend a famine into the land, not a famine of bread, nor thirſt of water, but of hearing the word of the Lord: And they ſhall wander from Sea to Sea, from the North euen vnto the Eaſt, ſhall they run to and fro to ſeeke the word of the Lord, but ſhall not finde it.*

O that we could conſider of theſe things! and lay before our eies what danger it is to want the Preaching of the Word, that thereby wee might learne to bee thankefull for Gods mercy towards vs, to bee moued to pitty the deſolations of ſo many of our poore brethren: as alſo to feare

the

the taking of it away from our ſelues for our vnthankefulneſſe. Great are the plagues, and horrible are the ruines of the Church in many places. Oh that we had harts to mourne for it! and to pray the Lord of the Harueſt to thruſt forth Labourers into his Harueſt.

And ſurely, this is a great plague and iudgement commonly waiting vpon great men, that they finde few or none that dare admoniſh them of their faults, or tell them of their offences, and ſo many times are ſuffered to run on ſtill in ſin, to their final deſtruction. And therefore let vs account it as a ſpeciall bleſſing ſent vnto vs of God, where wee haue ſome godly *Nathan*, by whom we may ſee what is amiſſe in vs. *Vſe 2.*

Wee can giue ſuch a man thankes that will tell vs of ſome ſpot in our faces, or blemiſh in our garments: And ſhall wee enuy or maligne him that will diſcouer vnto vs the ſpots and blemiſhes of our ſoules, which do more ſoile vs, and defile vs then

all the blemiſhes of the body? The Prophet *Dauid* when as he had now found the benefite of a godly reproofe, being reproued by *Nathan* the Lords Prophet, ſaith, *Pſalme* 141.5. *Let the righteous ſmite mee, for that is a benefite, and let him reproue me, and it ſhall bee a precious oyle that ſhall not breake myne head.* And to this end ſpeaketh *Salomon, Pro.*9.8. *Rebuke not a ſcorner leaſt hee hate thee, But rebuke a wiſe man, and hee will loue thee.* The correction of a friend is as the Rod of a Father, the end is not to deſtroy, but to ſaue; not to ouerthrow, but to deliuer from death.

Vſe 3. This condemneth the ſpirit of pride in moſt men and women: for in theſe daies it is come to paſſe, that great perſonages, if *Nathan* do tell them of their ſinnes, of their exceſſiue pride, idleneſſe, vanities, vncleaneneſſe, and the like: Oh theſe hot fellowes are not for their humour, they cannot away with them: euen as *Herod* in *Markes* goſpel 6.20 though otherwiſe hee did reuerence

*Iohn,*

*Iohn*, yet when hee came to tell him of his inceſt, and filthy life, then hee muſt looſe his head for it; And as *Ahab* ſaid of *Micheas*, *I hate him, for he neuer propheſieth good vnto mee:* He is alwaies threatning mee, and telleth me of my ſinnes, and Gods iudgements. So in theſe daies, *Nathan* is the odious man of the world: men cannot brooke this, to haue *Nathan* ſo buſie to meddle with their ſinnes; but men would faine be ſoothed, and dawbed with vntempered morter. But if the Lord loue thee, hee will ſend *Nathan* to thee, to reproue thee for thy ſinnes: and if thou canſt not find thy heart willing to heare *Nathans* reproofe, as *Dauid* did, it is becauſe thy heart is naught; and it is a ſigne that God will reiect thee and deſtroy thee.

Hence we learne how to eſteeme of a faithfull Miniſter, namely, as the ſeruant of God. Which if it be, then *Moſes* muſt not bee murmured at when he ſpeakes freely and roughly: And if *Micha* reſolue of faithfulnes, *Vſe 4.*

ſaying, 1. *King.* 22. *As the Lord liueth, whatſoeuer the Lord ſaith, bee it good or euill, that will I ſpeake:* Why ſhould hee bee hated, and fed with the bread and water of affliction? Is it not a reaſonable plea and ful of pacification in ciuill meſſages? I pray you bee not angry with me, I am but a ſeruant: yet when *Ieremy* the Prophet ſhall ſay, *Of a truth the Lord hath ſent mee, Ierem.* 26.15. his feete ſhall neuertheleſſe bee faſtned in the ſtockes. Nay, this conſideration ſhould not onely bind men to peace, from touching and doing the Lords Prophets harme; but alſo vrge them to haue them in exceeding honour, at leaſt for *the workes ſake*, which is the Lords, who doth acknowledge them Co-workers with himſelfe. 1. *Cor.* 3.9.

Laſt of all, this may ſerue to reproue thoſe that beare the office of *Nathan*, yet haue the word in reſpect of perſons, who dare not doe their duties, but are afraid of mens faces. They would be counted the Embaſ-

Embaſſadours of God, but they are afraid to do their Maiſters meſſage: Let ſuch learne here of *Nathan*, who feared not the Maiesty of a King, but was faithfull in his office. Let ſuch learne of *Iohn* the Baptiſt, who did not ſhrinke backe, but was bold to tell *Herod*, that it was not lawfull for him to take his brothers wife. Wee muſt not be daſtards and faint-harted Souldiers to fight the Lords battell, but firſt be ſure we haue a good warrant out of the Word, and then go boldly into the field, and feare not to looke the enemy in the face.

We are not our owne meſſengers, to do our owne Embaſſage, but the Embaſſadors of the eternall God, when he hath once put his word into our mouthes, we muſt go to thoſe that hee hath ſent vs; And whatſoeuer he commandeth vs, that muſt we ſpeake, *Ier.* 1. 7. 8. When God ſent forth *Ieremy* to Preach, hee armeth him thus; *Bee not afraid of their faces, for I am with thee to deliuer thee ſaith the Lord.* Thus hee armeth *Ezechiel*,

*Ezech.3.8.9. I haue made thy face ſtrong againſt their faces, and thy fore-head hard againſt their fore-heads: I haue made thy fore-head as the Adamant, and harder then flint: feare them not therefore neither bee afraid of their lookes, for they are a rebellious houſe.*

*Doct. 6.* Men muſt be charged with their ſpeciall ſinnes.

Then hence wee learne, that the moſt effectuall meanes to wound mens conſciences for ſinne, is to charge them with their ſpeciall ſins whereof they be guilty; not in generall to reproue ſinne, but to rippe vp mens conſciences, to come to particulars, to tell men of their particular ſinnes and impieties: as *Nathan* did to *Dauid* in the Parable of the Sheep; *Thou art the man that hath done this thing.* Euen ſo the woman of Samaria did but dally with Chriſt, vntill hee came to tell her of her eſpeciall ſinnes, namely, that ſhe was a vile, lewd, and wicked woman, no better then a whore, or a harlot, and then ſhee was tamed, and beganne to liſten to CHRISTS doctrine: So heere *Dauid* was aſleep in ſinne,

2. Sam. 12.

Iohn 4.9.

ſinne, till *Nathan* came to him, and told him; *Thou art the man that haſt committed adultery and murther:* and then beganne *Dauid* to repent and to beg pardon: So *Iudah* could paſſe ſentence vpon *Thamar*, to bee burned for adultery, but neuer thought that his ſin had beene knowne; but when hee ſaw the Seale, the Cloake, and the Staffe, then he can ſay: *She is more righteous then I*, when hee was thus brought to light, and his ſinne laid to his charge. Geneſ. 38

This may admoniſh all Miniſters of the Word, that if they deſire to conuert men, and to humble them for their ſinnes, then to rip vp mens conſciences, to ſmite home, to preſſe them with their ſinnes, *Thou art the man:* For vnleſſe men be thus dealt withall, wee ſee that ſelfe-loue will make men to put off to another: That is a good leſſon for ſuch a man, I would he had heard it, and ſo cleare themſelues. For as it was with *Dauid* and *Iudah*, and the woman of Samaria, till men ſee their particular ſins, Geneſ. 38. *Vſe 1.* 2. Sam. 12. *Note.*

they will not be humbled & confesse them: and therefore it is the duty of the Minister to presse mens consciences with their sins in particular, swearing, lying, whoredome, drunkennesse, ignorance, profanenesse, &c.

Vse 2. If this be the surest and safest way to humble men, to bring them vnto true repentance for their sinnes, then you must bee content to haue your selues thus dealt withal, to haue *Nathan* tell thee, *Thou art the man*: that *Iohn* should tell thee of thy incest & vncleannes, not to storme against it, not to kicke against the Word. For this know, that if the word of God, be not an enged sword to kil sin, and cut the throate of it, it will cut the throate of thy soule; It will not returne in vaine: Oh then! would you be saued by the word? Then let the Word pierce your hearts, & wound your soules: a man that is dangerous sicke, will open his arme, vncouer it, let the Chirurgeon let him bloud vpon a veine, thanke him, and pay him for his paines: Well, our soules bee dange-

dangerouſly ſick with ſinne, though we know it not, and wee haue many a deadly wound, though wee feele it not: let vs then lay them naked, and ſuffer the Lords Chirurgeons with the ſacrifycing knife of the word of God, to cut and launch them, if euer wee looke to bee cured. Take heed you bee not like vnto *Ahab*, or *Herod*, but rather acknowledge it the endleſſe mercy of God, which ſends ſome *Nathan* to reproue you, and ſmite you. Alas! men will not endure this to be ſaid: *Thou art the man*; to bee told of their ſinnes: but it is the onely way to ſaue mens ſoules.

1. Reg. 22 8.
Marke 6.
Pſal. 141. 5

And therefore let vs all, yong and old, rich and poore, noble & ſimple, be content to heare of our ſins, and Gods iudgements againſt them: for, til that meſſage be liſtned vnto, there is no Meſſage from God of any pardon to be giuen, or mercy to be ſhewed. Though it were to a King, yet wee ſee *Nathan* being ſent from the Lord, doth firſt his meſſage of reproofe,

proofe, and heard that liſtned to, before he vtter any word of pardon.

*When Dauid had gone in to Berſhaba,* That is, after *Dauid* had committed that foule and filthy ſinne of adultery with *Berſhaba.*

*Doctr.* 7. Chaſte ſpeech taught of God.

Where marke the great wiſedome of the Spirit of God, who ſpeaking of a foule and filthy fact, vſes a reuerent & chaſte ſpeech, very honeſt & decent; and therefore we learne that as the Spirit of God ſpeakes, ſo muſt we inure and acquaint our ſelues to ſpeake: yea, when we are to ſpeake of things that are not comely to bee ſpoken, to moderate our ſpeech, and to ſpeake in an honeſt and a chaſte manner: So the holy Ghoſt exhorts vs, that *our words ſhould bee gracious, and powdred with ſalt, and ſuch as may miniſter grace vnto the hearers.* But *as for filthy communication, or fooliſh ieſting which is not comely, let it not bee once named amongſt you.*

Coloſ. 4. 6.

Ephe. 4. 29

And this teacheth vs, that wee muſt all diligently ſtudy and practiſe the gouernment of the Tongue, to order

order it aright in due manner, which is a worthy ſtudy, according to that of the Prophet, *Pſal.* 34. 12. 13. *What man is hee that deſireth life, and loueth to ſee good daies, keep thy tongue from euill, and thy lippes that they ſpeake no guile:* And to this purpoſe doth the Prophet *Dauid* ſpeak in another Pſalme, *Pſalme* thirty nine and the firſt verſe: *I thought I will take heed to my waies, that I ſinne not with my tongue, I will keepe my mouth brideled while the wicked is in my ſight.* The holy vſe of the tongue is the language of *Cunaan*, *Eſay* 19. 18. which wee muſt account to ſpeake, that it may bee ordered according to the will and word of God.

This condemneth the common abuſe of mens tongues, who do not only grieuouſly blaſpheme the name of God in ſweāring, but in moſt vile and filthy rotten ſpeech, ſuch as would make any chaſt eares to bluſh for ſhame, ſuch vncleane and rotten words, from yong and old, euen from little children and infants, are ſo *Vſe.*

so common, as must needs make a chaste minde to blush at them: And how could they do this, but that they heare it of their elders, parents, and others? I beseech you remember

Eph. 4. 29 *Paules* words; *Let no corrupt communication proceed out of your mouthes.* It is lamentable to heare, that I haue heard of your children, most miserable and cursed othes, and filthy speeches, euen of those (which is strange) that can hardly speake. I pray you for Gods sake looke vnto it; for if you suffer them, and giue them liberty, they will bee the cause of your woe in the end.

*Doctr.* 8. The godly do respect more the glory of God then their own credite.

Heere marke that *Dauid*, a glorious and renowmed King of Israel is content to shame himselfe for euer, to record his sinnes to his owne shame, so that he may procure Gods glory, and the good of his Church. For this hee knew, that this example of his, of his grieuous fall, being recorded in Gods Booke, would turne by Gods blessing to the endlesse comfort and good of his Church:

For

228428



For what a ſingular comfort is thisto Gods children, when they ſhall remember that the fals and ſlippes of ſuch worthy men, are recorded in Gods Booke? And if this were not, our faith would faile, and we ſhould euen vtterly deſpaire.

And as it was with *Dauid*, ſo it is with all the godly, if euer they felt the terror of an accuſing conſcience for ſinne; if euer they were diſpleaſed at themſelues for offending a good and gracious God, they will not then ſtick to manifeſt their own ſhame, and proclaime their owne folly with griefe of heart, with the Leper in the Law, *Leuit.* chap. 13. verſe 45. *I am vncleane, I am vncleane*, that ſo they may procure their former peace from God, and giue him glory by their repentance, as they diſhonored him by their ſinnes: So that where the Lord doth awaken the conſcience, all excuſes are ſet aſide, and man is glad to disburden himſelfe by confeſſing his ſinne vnto the Lord.

We

*Vſe.* 1. We learne by *Dauids* example, not to bee vnwilling to doe that which may be for Gods glory, and the good of his Church, though it ſhould bee our vtter diſgrace in the world; Yea, euen to ſhame our ſelues for euer, ſo as God may haue his honour by vs: Alas! wee are ſo chary of our owne credite, and ſo loath to ſhame our ſelues, that we wil not acknowledge our ſinnes and infirmities, though it might turne much to Gods glory: but this let vs know, that it is our duty to ſeek Gods glory, and the good of his Church, though wee ſhould euen for euer ſhame our ſelues to the world. It is a ſhame to ſin, no ſhame to repent: Yea ſhame is the beſt fruit of ſin; neither is our ſhame increaſed by confeſſing our ſins, but rather diminiſhed, and taken away: And yet ſo nice are we, that wee are loath to acknowledge our ſinnes, without which there is no pardon of ſin.

Rom. 6.

*Doctr.* 9. The ſtrongeſt may fall. From the perſons that fell into this great ſinne of Adultery, namely, *Dauid* and *Berſhaba*: *Dauid* an excellent

lent King, and Prophet of God; yea a man after Gods owne heart: And *Berſhaba* no common ſinner, but a woman of great name, yea, a religious woman, as it appeareth, wiſe, and diſcreete: By this wee may ſee into how great ſins the children of God may fall, if the Lord leaue them but a little to themſelues, as wee may ſee in *Noah*, *Lot*, *Dauid*, *Peter*, and the like. Prou. 31.

Seeing it is ſo: Oh, how ſhould wee watch ouer our waies! though thou beeſt the child of God, yet ſee how thou maiſt fall, if the Lord leaue thee but a while: O then *countergard thy heart, &c.* Keepe it with watch and ward, and looke vnto the caſements of thy ſoule, thy eares, and thy eyes, by them was *Dauid* ouercome. What folly is it then in them, who dare come into any company, that dare look and pry into the beauty of women, as though they were ſo ſtrong, that they were out of all danger to ſin? But art thou ſtronger then *Dauid*? If not, thou maiſt fall. *Vſe* 1. Prou. 4. 23. *Note.*

Let

Vſe 2. Let all Ladies and godly women take heede, let them looke on *Berſhaba*, a worthy woman, and let them feare to giue any entertainement to luſt and vncleaneneſſe, for they may be ſooner ouer-taken, then they bee aware; looke vnto thy eyes, and to thy company, leſt thou bee poiſoned by the company of vnchaſte perſons: Yea, it may admoniſh all men and women, though neuer ſo ſanctified, chaſte, and religious, to feare themſelues, and to cut off all occaſions to vncleanneſſe; as pride in apparell, dalliance, euill company, idleneſſe, and the like, which bee fore-runners of this ſinne.

Vſe 3. *Note.* Laſtly, let no vncleane perſon, man, or woman, make *Dauid*, nor *Berſhabaes* ſinnes, a meanes to embolden them, or bolſter them in vncleaneneſſe; for if thou ſin, becauſe ſuch ſinned, thou maiſt periſh in them. This is not th end why their ſinnes bee noted in the Booke of God, for to bolſter vs in ſinne: But rather, to admoniſh vs of our weake-

228428



weakeneſſe, to make vs watch, leſt wee fall, ſeeing ſuch excellent ones haue fallen: Oh then let vs imitate their repentance, not their fals!

# *Pſalme* 51.

## VERSE I.

*Haue mercy on me ô God, according to thy louing kindnes, according to the multitude of thy compaſſions, put away mine iniquities.*

NOw follows the Pſalm it ſelfe, and it is a moſt excellent pſalme to be learned of euery Chriſtian man and woman: & oft times to be vſed for our comfort; for it containes a moſt earneſt prayer of *Dauid*, that worthy ſeruant

of God, and renowmed King of Israel, a Prophet of God, and a man after his owne heart.

Wherein hee humbly doth acknowledge his sins vnto the Lord, earnestly entreating for grace and fauor at Gods hands, for the true pardon of them all, and to be comforted againe by the gracious promises of God.

This Psalme may be diuided into 2 parts: in the first part *Dauid* prayeth for himselfe, vnto the eighteenth verse: In the second part hee prayeth for the Church of God; that the Lord would be fauourable vnto Syon his Church, and build vp Ierusalem.

The maine thing which *Dauid* so earnest, and so often prayeth for, is mercy and fauour at Gods hands for the pardon of his sins: and this Petition is repeated againe, and againe, ioyned with great affection, and earnest desire of mercy, confessing his sinnes vnfainedly, and abhorring them.

Secondly, *Dauid* prayeth vnto God,

228428



God, for the worke of ſanctification, that the Lord will purge him, and ſanctifie him by his holy Spirit, and renue his heart.

Thirdly, hee promiſeth to Preach forth this mercy of God vnto others, that his example ſhall bee a meanes, by Gods bleſſing to conuert them, to make them afraid of ſin, and to comfort them that bee fallen.

Fourthly, hee ſheweth the great abuſe of outward Sacrifices, and the ontward worſhip and ſeruice of God, that if it bee done by impure and impenitent ſinners; alas, the Lord takes no pleaſure in it, but hates and abhorres it. Eſay 1. 11.

In the firſt verſe we are to conſider, Firſt, what is the thing *Dauid* begs, namely *Mercy:* Secondly, the perſon of whom hee begs it, and that is of God; *Haue mercy on me O God:* Thirdly, the manner and greatneſſe of this mercy, *much mercy, and great mercy*, becauſe of his great miſery: & the doubling of the petition, ſhewes he praied with feeling and great affection.

*(Haue mercy on mee O God)* As if he ſhould haue ſaid; O my God, I am a moſt vile and miſerable ſinner, I haue committed very great and grieuous ſins: I ſtand in great need of thy mercy, and therefore haue mercy on me in the pardon of my ſinne.

*Doctr.* 1. Sight of ſinnes the firſt ſteppe to repentance.

Before a man can either craue for mercy, and begge the pardon of his ſins, he muſt haue the ſight of them, he muſt ſee the danger of them, and finde himſelfe to ſtand in extreame need of Gods mercy. *Dauid* he had laine a long time in his filthy ſinnes, and neuer ſought vnto God for mercy, but being awaked by the reprehenſion of *Nathan*, now hee cries for mercy. The Prodigall ſonne, a true paterne for all ſinners, he neuer ſeeks to his Father, till he was in extreame miſery, and then he ſaith, *I will goe to my father*: ſo the proud Phariſe neuer begges for mercy, for hee felt no want of it: And the Church of *Laodicea*, *Knew not that ſhee was miſerable, poore, blind, and naked*: For how can a man repent of that he is ignorant

Luke 15.

Reu. 3. 10.

rant of? Sinnes committed can not be repented of, till men ſee them and know them: nay, not barely to know them, but to know the hainouſneſſe of them, and the curſe of God due vnto them; ſo as a man may take it to heart, and be troubled for his ſins. *Dauid*, thogh a Prophet of the Lord, yea a man after Gods owne heart, yet lay a long time in ſin without repentance; becauſe hee did not weigh and conſider with himſelfe what hee had done. And therefore in the word of God the Lord oftentimes cals vpon men to conſider their waies, to know their ſinnes, and the curſe of God due vnto them. *Ier.* 3.13. *Know thy ſins, O Ieruſalem!* *Zeph.* 2.1.2. *Fanne your ſelues: Lam.* 3.40. *O let vs ſearch and trie our waies, and turne vnto the Lord.*

Here wee may ſee the maine cauſe why there is ſo little faith & true repentance in the world, why men are no more humbled for their ſins, and do not repent for them: poore ſoules they know not that they doe euill: Vſe 1.

They either cannot, or do not, search themselues, *Lam.* 3.40. they neuer call their hearts to account. Now then, going on in security, seeing and fearing no danger: Alas! how should they repent, how should they turne to God? For if thou couldst see the misery of thy soule, and thy woefull estate by reason of sinne, if thou couldst see the number and greatnes of thy sins: Oh thou wouldest euen tremble for feare, and wonder at thy wofull estate! But alas! most men are like a man that trauailes in the night ouer a narrow bridge, which is very dangerons, and vnder it runneth a bottomlesse gulfe; so as if he fall, he cannot escape, but must needes perish. And therfore in the darke night seeing not the danger, hee feareth it not: But let him go that way in the morning, hee will wonder that euer hee was so mad and desperate to goe that way, and will neuer venture that way againe. So many poore blind ignorant soules, when they haue runne headlong in sin all their daies,

daies, and paſſed their vncertaine life in ignorance, profaneneſſe, and manifold ſinnes, poſting to hell and damnation, not ſeeing the curſe of God that doth hang ouer their heads, they feare nothing, but run on headlong into all ſins: But if it pleaſe the Lord to open their eyes to ſee their ſinnes, and the iudgements of God due vnto them; Oh they doe wonder at their owne extreme folly, and Gods infinite goodneſſe and patience, and would not bee in that caſe againe for all the world.

Well then, marke this Doctrine, doe not lightly paſſe it ouer, but eſteeme it as a bleſſed truth of God. Chriſt ſaith, *Luke* 13.5. *Except yee repent yee ſhall all periſh.* And for a man to ſee his ſinnes, the greatneſſe and grieuouſneſſe of them, it is the firſt ſtep vnto repentance. So that wee ſee heere who they are that doe repent, and ſhall be ſaued; euen ſuch as ſee their ſinnes, their wofull miſerie, and the wretched eſtate wherein they are, and which doe moſt ear-

neſtly hunger and thirſt after mercy in Chriſt Ieſus.

Well then, let mee aske thee this Queſtion, or rather, demand it of thine owne ſoule; didſt thou euer ſee thy wofull miſery, the wretched eſtate wherein thou art by reaſon of ſinne, what a miſerable ſinner thou art by nature, out of the fauour of God, in the ſtate of damnation, in extreme danger, for euer to be damned, and to looſe thy owne Soule? Didſt thou euer find thy ſelfe to ſtand in need of Gods mercy for the pardon of thy ſinnes, and extreme want of Chriſts bloud to ſaue thy Soule? Haſt thou felt thy heart wounded & bruiſed for thy ſinnes, that thy ſoule is euen ſick with ſinne? Didſt thou euer thirſt after Gods mercy in Chriſt aboue all the world; ſo as thou haſt with ſighes and groanes, yea with teares begged Gods mercy on thy knees, as for life and death, *Io.* 7. 37. *Eſay* 55, 1. 2. *Eſay* 66. 2. If thou haſt not found and felt theſe things in thee in ſome meaſure, thy caſe is

dangerous

dangerous and fearefull; thou neuer yet didſt truely repent: the mercy of God belongs not vnto thee.

O then it is a ſingular fauour of God, when he doth open a mans eies to ſee his miſery, to find himſelfe to ſtand in need of Gods mercy, and extreme want of Chriſts bloud to ſaue his ſoule: This is the beginning of all grace, to feele the want of grace: *Dauid*; if the Lord had not rowzed him out of his dead ſinne, wherein he lay a long time, he might haue died, and periſhed in it: And therefore this ſhould teach vs all to pray to God, that he would in mercy open our eyes, that we might ſee our ſins, and feele our miſeries, and that wee may ſee wee ſtand in extreme need of Gods mercy; and the contrary is a fearefull plague and iudgement of God, for men to lie & ſnort in ſinne, without remorce of conſcience, without the ſenſe and feeling of ſin, or want of mercy: this *Dauid* now knew by woful experience, that if hee had died without repentance, *Vſe 2.*

tance, he had periſhed: of all diſeaſes they bee moſt dangerous which bee leaſt felt, as a lethargy, or dead palſie, or the like: ſo it is a moſt fearefull eſtate for any man to lie in ſin, without the feeling of it; for then the heart is hardned, and hee makes no account of Gods mercy. A man that thinkes he is wel enough, will ſcorne the Phyſition: ſo thoſe blinde ſinners that think they are well enough, and feele no want of mercy, of all men they are to bee pitied, they bee in a moſt dangerous ſtate and condition: And therefore we ſee it a great bleſſing of God, to bee told of our ſins, to bee reproued for them, that ſo ſeeing them, and the danger of them, wee may ſeeke to God for mercy.

*Doctr.* 2. Sorrow for ſin a note of a godly man.

Hence we learne, that the firſt ſtep to heauen, and the beginning of true repentance is this; for a man to bee grieued for his ſins, to bee wounded in conſcience for them; for till a man ſee his ſinnes, and feele the burthen of them, and feare the curſe of God due

due vnto them: hee will neuer repent and seeke the pardon of them. This is that godly sorrow, that leadeth to repentance, neuer to bee repented of. 2. Cor. 7. 10 Math. 26. Luk. 18. 13

If this compunction and pricke of the heart bee the very beginning of true repentance, and the first step to heauen, and the saluation of a mans owne soule, surely then most men be in a miserable and wretched estate, for most men yet haue not set forward one foote, nor gone one step to heauen: For they haue neuer been humbled, neuer touched, neuer yet wounded, nor pricked in heart for their sins, and therefore must needs be in a dangerous estate: Well then, apply this to your selues, didst thou euer in all thy life find thy heart pricked for sinne? Did the sacrificing knife of the Word, neuer wound thy conscience, nor fetch one teare from thine eyes for thy sins? Didst thou neuer finde thy heart to mourne, and to bee cast downe with remorce of conscience? Certainely thy case is fearefull *Vse.* 1. *Note.*

fearefull and dangerous, thou art not yet gone one ſtep to heauen, nor moued one finger to eternall life: no, no, thou art yet in thy ſins, in extreme
Iam. 2. 19. danger to bee damned: Oh then let the word come home to you, harden not your hearts againſt it, neuer bee at quiet, till you can ſay, I haue felt my ſoule touched and wounded with the word of God.

*Vſe* 2. This ſerueth for the comfort of Gods children: for if we finde and feele our hearts broken and wounded for ſinne, ſo as wee mourne for them with godly ſorrow, becauſe they be ſinnes, diſpleaſe God, offend his Maieſty: it is a certaine ſigne we haue truly repented, wee are in the eſtate of grace, Gods ſpirit hath met with vs, the word hath not beene in vaine in our hearts, but hath wounded ſin, cut the throat of it: bleſſed be God, if thou canſt ſay by experience, that the Word hath beene powerfull to wound thy ſoule, ſo as thy conſcience is truly touched, not only becauſe of Gods anger, but becauſe

of

of this, that we haue ſinned againſt a mercifull Father: This godly ſorrow euer goes with true repentance; not as *Cain, Iudas, &c.* who deſpaired of Gods mercy with a deſperate ſorrow, becauſe of the puniſhment, but when we are wounded with ſin, to mourne for it, becauſe it offendeth God, a louing Father. 1. Cor. 7. 10

From *Dauids* prayer, and firſt petition, marke what it is he ſo earneſtly craueth, not a kingdome, nor gold, or ſiluer, not the life of his enemies, but *mercy*, *mercy* alone, hee craued for nothing but mercy: and therefore in his perſon, wee learne what is that which wee ſhould moſt deſire aboue all things in the world, namely, the fauour & mercy of God in Chriſt Ieſus; ſo that if it ſhould be asked, what we would deſire in all the world, we ſhould anſwer, Mercy, and the fauor of God in Ieſus Chriſt; he is a bleſſed man that hath mercy, let other men deſire worldly wealth, riches, honor, gold, ſiluer: but Lord I craue nothing but mercy, thy fauour and louing coun-

*Doctr.* 3. The firſt thing *Dauid* craues is mercy.

Pſal. 32. 1. 2
Pſal. 4. 6.
Luk. 18. 13

countenance: The poore Publican comming to God, he knockes on his breaſt, and cries for mercy; *God bee mercifull to me a ſinner.*

For there is nothing in the whole world, that is able to appeaſe the trouble of a wounded conſcience, ſaue onely the mercy of God in Chriſt Ieſus. *Dauid*, no doubt, had toſſed many thoughts within himſelfe when hee came to vtter this which heere is penned, he had a true ſight, no doubt, of the miſery and wretched eſtate wherein hee ſtood, by reaſon of his ſin: And had there beene any other way in the world to haue gotten out of that eſtate, hee would haue found it. But marke, hee caſts his eie onely vpon the mercy of God, making that his ſureſt refuge, in this his greateſt neceſſity: Euen ſo, howſoeuer the opinions of men, as touching happineſſe, bee diuerſe, poore men thinking riches, the priſoner liberty, the ſicke man health: Although theſe deſire all theſe, yet the ſinner euer deſireth mercy. This

mercy

Mercy of God, *Dauid*, this sweete Singer of Israel, had often times singed, now hee desires it. And this is the difference betwixt the godly and the wicked: *Honour mee* (saith *Saul*) *before my people. Haue mercy on mee* (saith *Dauid.*)

Wee learne hence, that nothing can pacifie a wounded Conscience, grieued, and distressed for sinne, but onely the fauour and mercy of God in Iesus Christ. Men may in their distresses go to sport and pastime, and merry company: But alas! this is no comfort to a wounded Soule, onely the mercy of God, and feeling of his loue in Christ, can asswage and pacifie the accusing of our Consciences. A man in a hote burning ague may taste of cold water, which may ease him for the present: but alas! after it will increase his torment: And as an old soare, if it bee not healed at the bottome, though it seem to be sound on the toppe, yet it will breake out againe, and become more dangerous and incureable: euen so, when men shall

*Vse* 1.

shall seek to smother the accusation of conscience, to blunt the edge of it, it will after rebound againe, and giue a deadly wound to desperation.

*Vse 2.* Nothing can pacify a wounded conscience but God.

Dost thou find thy conscience vnquiet? Dost thou feele it wound and accuse thee, so as thou canst find no comfort nor rest vnto thy Soule? There is no other way in the world to pacifie thy conscience, and to haue peace, then to entreate and beg for mercy at Gods hands: *The Kingdome of God stands not in meat and drinke, but in righteouesse, and peace, and ioy in the Holy Ghost:* So that although a wicked man enioy all the world, yet if he haue not mercy, and the pardon of sins, alas he shall haue no sound peace of conscience, no ioy in his soule, nor any drop of true comfort: And therefore let vs all seeke reconciliation with God, intreat for fauor and mercy, and neuer giue any rest vnto our soules, till we can feele and finde our Soules assured of Gods mercy in Christ, and the pardon of our sinnes. If any say, O that I could

Rom. 14. 17.

feele

feele this in my ſoule, I haue an accuſing conſcience, I feele it terrifie me: I am afraid I ſhall be condemned: I can finde no comfort; What ſhall I doe? Euen as *Dauid* did heere, beg hard, ſeeke earneſtly, for ſo the Lord promiſeth; *If wee ſeeke, we ſhall finde:* And therefore let vs pray and continue in prayer, and know that the Lord wil in the end heare and grant our requeſts.

The ſecond point is the Party to whom the Prophet directs his prayer, and ſeeketh for comfort: not to any Saint or Angel, not to the Virgin *Mary*, but hee goeth to God, prayeth to him, *Haue mercy on me O God*, and hee directs his prayer to the whole Trinity, Father, Sonne, and Holy Ghoſt; to God the Father, as the Authour of all mercy, to Ieſus Chriſt, by whom, and in whoſe name we obtaine mercy, and to the holy Ghoſt, becauſe he doth teach vs to pray, and doth conuey and deriue all ſauing comfort to vs. To whom.

Hence wee learne to whom wee

 muſt

*Doctr.* 4. God alone is to bee prayed to. Rom. 10.14 Dan 6. Pſal. 2.7. Leu. 19.31 Eſay 8.19. Eſay 59. Dan. 9.17.

muſt direct all our prayers, namely, to God alone, Father, Son, and Holy Ghoſt, becauſe we muſt pray to him alone, on whom wee muſt beleeue. Secondly, God alone, can, and will, pardon the ſinnes of thoſe that ſeek vnto him for mercy. Thirdly, it is Gods commandement, that wee ſhould pray to him, and to no other creature. Fourthly, wee haue promiſes, that if we pray vnto him, he will heare vs. Fiftly, wee haue the examples of all Gods children, who in all their troubles ſought to God alone, and to no other creature in the world, and he preuailed.

How auaileable were the prayers of *Abraham*, being made vnto God in faith, *Geneſis* chap. 18. That if ten righteous perſons had beene found in Sodome, God had ſpared thoſe Cities for their ſakes? How was the Sunne and Moone ſtaied by the praier of *Ioſhuah*, till hee was reuenged on his enemies? *Ioſhua* chap. 10. How did *Elias*, by his prayer, obtaine rain, which had been with-held from the earth

earth three yeares, and ſixe monthes? 1. *Reg.* 17. *Iam.* 5. *Acts* 12. 1. 2. *Ioh.* 5. 14. *Dan.* 9. 17. *Ioh.* 11. 41.

This condemns the blaſphemous doctrine of the Church of Rome, who teach men to pray vnto Saints and Angels, to the Virgine *Mary*, to ſtocks and ſtones, and I know not what; whereas the Lord ſaith plainely, *Hee will giue his glory to no creature.* Now, that wee may not pray vnto them it is manifeſt; firſt, wee haue no commandement: Secondly, no promiſe: Thirdly, no examples of Gods children: Fourthly, wee may not beleeue in them. *Vſe* 1. Eſay 41. 8. Eſay 63. 16

Nay, would we not take him to be a fooliſh Suppliant, that when the Kings Sonne offereth to ſpeake for him to his Father, would refuſe to vſe his mediation, and go to one of his ſeruants to entreate for him: Is it not meet that ſuch a one ſhould bee ſaid nay? Euen ſo, inaſmuch as the Father ſendeth vs vnto his Son, and the Sonne calleth vs vnto himſelfe, what madneſſe is it then to runne as

well from the one as from the other, to go from the Sonne to the Saints; from him that can heare, to them that cannot help; depriuing the Father of his honour, the Son of his office, and disgracing the Saints. Away therefore with the mediation of Saints & Angels, who know not our hearts, nor heare our prayers, *There is one Mediator betwixt God and Man, the Man Christ Iesus.* And 1. *Iohn* 5.14. *This assurance haue wee in him, that if we aske any thing, according to his will, hee heareth vs.* Let vs treade in the steps of *Dauid*, and *Moses*, and the rest of the Seruants of God, who haue euer, in their greatest troubles, called vpon the name of the Lord. And howsoeuer Papists or Idolaters will bee ready to pretend humility, that they will not be so bold to come to God themselues, but they will vse the mediation of such as are about him: yet let vs know, that *Dauid*, when hee came to God, hee was as humble as they, and farre beyond them; yet his humility did no whit hinder his

228428



holy boldneſſe, as to come into Gods preſence. For our humility doth not appeare in ſhrowding our ſelues vnder the Saints wings, but by humble and hearty confeſſion of our ſins vnto God.

Let vs go vnto God in prayer, intreate for mercy at his hands: Let vs not go to Saints or Angels, or any other creature, ſaue God alone, in the name of Chriſt Ieſus. What father is more ready and willing to heare his child, then the Lord is ready and neere at hand, to heare them that call vpon him in truth? now that wee may pray vnto God for mercy and pardon of our ſinnes, wee muſt bee perſwaded of two things: Firſt, of the power of God, that he is able: Secondly, of his will, that he is willing to pardon them. The poore Leper ſaith; *Lord, if thou wilt thou canſt make mee cleane*: And therefore that wee may pray in faith and aſſurance, let vs bee perſwaded of theſe two: Firſt, that God is almighty, and is able to pardon all our ſinnes, though

*Vſe 2.*

Math. 8. 2.

neuer ſo great: Secondly, that hee is moſt ready, and willing, for Chriſts ſake (in whoſe name wee come vnto him) to pardon all our ſinnes: for if we doubt of either of theſe, we cannot pray in faith, and ſo ſhall not obtaine that we deſire.

Vſe 3. Seeing *Dauid* prayeth for pardon of ſinne, and craues it onely at Gods hands, wee ſee that that is a curſed, and blaſphemous Doctrine of the Papiſts, who hold that their head the Pope can pardon ſinne; yea not onely giue a man pardon for his ſinnes paſt, but (for money) can pardon and ſeale him a pardon for ſinnes many yeares to come: a moſt blaſphemous doctrine, and that which opens a gap to all ſinne, when a man ſhall haue promiſe of pardon for ſins to come. But wee ſee heere, that the word of God ſpeakes cleane contrary, namely, that God alone can pardon ſins: Luke 5.21. *For who can forgiue ſinnes ſaue God onely?* And where did we euer finde that God did pardon a man ſinnes for time to come: but rather threatneth ſinners

The Pope cannot forgiue ſinnes.

Smith S



sinners with Iudgement, to make them beware of sinne: so that we see the Pope is Anti-christ, who setteth himselfe in the seate of God, and exalts himselfe aboue God: in that hee takes vpon him that God neuer did, to giue a man pardon of his sins, before they be committed. 2. Thes. 2. 4

*After thy louing kindnesse.*

*Dauid* being dismayed and cast downe, in the sense of his misery, doth looke vp to Gods mercy, and is emboldened thereby to draw neerer vnto him, and with some comfort to call vpon him for mercy.

Whence we learne first of all this Doctrine, that the experience of Almighty Gods former fauour casteth off feare and causeth affiance in God, and is one of the chiefest causes to moue vs still to trust in him, as *Psalm* 4. *Heare mee when I call O God of my righteousnesse: For thou hast set mee at liberty when I was in trouble: haue mercy therefore vpon me, and hearken to my*

*Doctr.* 5. Experience of former fauour, assureth of future fauour.

*prayer.* Where the Prophet reaſoneth from the time paſt to the time to come, and entreateth God to heare him now, becauſe hee had already ſhewed mercy on him. The like we may ſee, *Pſal.* 22. *Thou diddeſt draw me out of the wombe, &c.* Out of which words we gather, that the Prophet, for benefites paſt, aſſureth himſelfe of deliuerance from dangers preſent. The like of the Lyon and the Beare, 1. *Sam.* 17. 34. *Pſal.* 34. 7.

Vſe 1. We learne hence to acknowledge his great mercy, that maketh one mercy ſeale of another, & one grace the pawne of an other: Now what man or woman hath not receiued thouſands and ten thouſands of mercies frō the God of mercy; all which may bee ſo many comforts vnto his Soule, to aſſure him that God will neuer forſake him. Indeed if our owne works, or righteouſneſſe, were the onely ground to moue the Lord to take pitty on vs: then wee ſhould bee much diſcouraged in our ſelues, when we look back vnto our liues: but

Smith S



but now the former mercies of God, are Arguments of further mercies, to assure vs that hee will adde mercy to mercy: whereby wee may see how fruitfull the *louing kindnesse* of the Lord is, alwaies producing more, as one graine of corne increaseth an hundreth fold.

Againe, wee learne hence a notable difference betweene God and man in bestowing benefites: men are quickly weary of their liberality, but it is not so with God: The more bold wee are in asking, the more bountifull he is in giuing: which is a comfort to all weake Christians, and wounded Soules, who are euer ready to reason thus within themselues; Will God heare me? or respect mee? Will he shew his *louing kindnesse* towards mee a wretched sinner? Yea, God doth heare thee & respect thee, and will shew mercy vpon thee, if thou seeke vnto him in faith; yea the oftner we aske, the better we are accepted of God: the more we desire, the more we obtaine. Hee chargeth *Vse 2.*

vs, *Psal.* 50. 15. *To call on him in the day of trouble*, and assureth vs of our deliuerance, *Iames* 1.5.6.

*Doctr. 6.* The mercy of God emboldés sinners to come vnto him.

Hence marke what is that whereby poore distressed soules, throwne downe for sinne, wounded and melting for sinne, and almost in the gulfe of desperation (as *Dauid* was) that giues them courage and emboldens them to come into the presence of God; to stand before their Iudge: namely this, the endlesse loue and mercy of God in Iesus Christ, euen the consideration of Gods mercy, that he is most ready to pardon, and forgiue poore sinners, to receiue them to mercy: for so long as the conscience accuses for sin, and terrifies a poore sinner, hee doth nothing but flye from God, runne from him, dares not looke vnto him, nor call vpon him, till hee conceiue of Gods mercy in Christ, that hee is most willing to pardon those which do truely repent.

Psal. 103.8

Now, that God is mercifull and ready to pardon poore sinners, and

to

Smith S



to receiue them to mercy, it doth appeare by that his louing inuitation, *Math.* chap. 11. verse 28. *Come vnto mee all yee that trauaile and are heauy laden, and I will ease you.* Likewise hee embraceth the poore and simple, as louingly and cheerefully, as the rich and wise of the world. Publicanes and Sinners are accepted of him, who were contemned of the Iewes. The woman taken in Adultery, is exhorted by him to repentance; the blinde man restored to his sight, and cast out of the Synagogue, is sought out by Christ, and taught to beleeue, *Iohn* 9. 35. The penitent Thiefe is by him conuerted to the faith, *Luke* 23. according to that *Math.* 18. 14. *It is not the will of God, that one of these little ones should perish.* The like we may say of *Mary Magdalen*, who was infamous in life, out of whom Christ cast seuen deuils. Of the Cananitish woman whom he heard and helped. Of the cripple that lay at the poole, whō when Iesus found in the temple, *Io.* 5.

he

he exhorted to ſinne no more, according to that of the Euangeliſt, *Mat.* 11. That by the power and loue of Chriſt, the blinde had their ſight reſtored, the lepers were cleanſed, the dead were raiſed, the halt walked, the ſicke were healed, and the poore receiued the Goſpell.

*Vſe* 1. Seeing a poore ſinner will neuer flie to God for mercy, vntill hee bee perſwaded of the fauour and mercy of God in Chriſt, and can perſwade himſelfe that God is moſt mercifull, and willing to pardon him: we muſt remember euer with the one eye to looke vnto his iuſtice, that he is a holy and a iuſt God, moſt righteous, & one that can not beare with ſin and ſinners, that liue and delight in ſin: ſo with the other eye we muſt looke vnto his endleſſe mercy in Chriſt Ieſus, fix our eies on that, and rely on that; otherwiſe, alas! we ſhal be ſo far from ſeeking vnto him, that we ſhall moſt willingly flie from his preſence, as a terrible and angry God, and moſt righteous Iudge: And therefore,

fore, as we muſt needs behold him as a iuſt God, and righteous, to puniſh ſin: ſo we muſt labour to be perſwaded of his mercy, that he is moſt ready to pardon, full of compaſſion, that ſo by Ieſus Chriſt, wee may haue acceſſe vnto the throne of Grace, and entrance with boldneſſe into his preſence: And becauſe that Chriſt Ieſus is the *Way*, the *Truth*, and *Life*; let vs neuer go without him, but take him in the armes of our faith, & in his name beg for mercy; for without him we can find no mercy by iudgement. Eph. 3.12. 1.Iohn 2.1

*Vſe 2.* Cauſe of mans diſpaire.

We ſee hence the very cauſe why ſo many come to diſpaire, and ſo to caſt away their owne ſoules; namely, becauſe they can not conceiue that God hath any mercy for them: They can not be perſwaded of Gods endleſſe mercy in Chriſt Ieſus: but when their conſciences do accuſe them of their ſins, they preſently ſee that God is angry with them, that he is a righteous Iudge, an angry and terrible God againſt ſinners: And thus ſeeing his iuſtice and anger againſt ſin, they dare

dare not appeare in his preſence, but fly from him, as *Adam* did in the garden, and could wiſh that they might neuer come into his preſence: they cãnot for their liues behold the mercy of God in Chriſt: impenitent ſinners can not call God Father, they can not indure Gods angry countenance, but rather wiſh they were out of the world, and might neuer come before his face: for this is certaine, that vnleſſe a poore ſinner, and diſtreſſed ſoule, can, together with the ſenſe of ſinne, and Gods anger againſt ſin, behold and acknowledge the endleſſe mercy of God to pardon them, hee will neuer dare to appeare in his preſence, but Gods anger will ouerwhelme him: Well then let vs with *Dauid* ſo behold and feele the anger of God for our ſinnes to humble vs, that we neuer diſpaire of Gods mercy, but ſtill know and beleeue, that God is no leſſe infinitely merciſull, if we can repent, to pardon and forgiue vs, then hee is infinitely iuſt to puniſh, if we will not repent.

Marke

Smith S



Marke how *Dauid*, a man after Gods owne heart, intreats the Lord to pardon his ſinnes for his mercies ſake: therefore we learne that there is no other cauſe to moue the Lord to pitty and pardon vs our ſins, but onely his moſt free and vndeſerued mercy: there is no worke, no goodneſſe, or vertue, in any man, to moue the Lord to pitty and pardon vs, but all is of his meere bounty, goodneſſe, and mercy; without all merites of ours: as what could the Lord ſee in *Saul*, in *Rahab*, in *Mary Magdalen*, out of whom went ſeuen deuils, to moue him to mercy, but his meere mercy alone: Euen ſo, all the giftes & graces of Gods ſpirit beſtowed vpon his ſeruants, either concerning this life, or the life to come. They all proceed from the free grace and mercy of God in Ieſus Chriſt, according to that of the Apoſtle, *Rom.* 6. 23. *Eternall life is the free gift of God.* This is confirmed by the practiſe of godly *Daniel*, *Dan.* 9. 7. 8. 9. *O Lord, righteouſneſſe belongeth vnto thee, But vnto*

*Doct.* 7. Godsmercy mans merite.

Acts 9. Luke 7.

vs

*vs ſhame, becauſe we haue ſinned againſt thee:* wherby we gather, that though our prayers bee not without effect, yet they preuaile not with God by vertue of any excellency that is in them, but becauſe God hath promiſed to bee found of them that ſeeke him in the means he hath appointed. And ſo for the reſt of Gods ordinances, Word; Sacraments, &c. the Lord doth accept them, and is well pleaſed in them; howbeit not through our worthines that performe them, but for his goodneſſe ſake that doth command them: For theſe properties are to bee found in workes that are meritorious.

Firſt, they muſt be done of a mans owne ſelfe, and from himſelfe; but we haue nothing of our own to giue vnto God, *For what haſt thou that thou haſt not receiued?* 1. *Cor.* 4. 7. without him we can do nothing: it is hee that muſt worke in vs, the will, and the deed.

Secondly, they muſt be ſuch works as are not due vnto him, they muſt not

Smith S



not bee due debt, but proceed from our owne free will, euen such as God cannot iustly challenge at our hands: But whatsoeuer wee doe, wee doe of debt and duty; yea, *Luk.* 17. 10. *When yee haue done all those things that are commanded you, say wee are vnprofitable seruants, wee haue done that which was our duty to doe.*

Thirdly, the workes we do must be done for the profite of him, from whom wee looke for a reward: But *Psalme* 16. *All our goodnesse can not reach vnto the Lord:* wee may benefit men, but wee cannot benefite our Maker; therefore it is plaine we cannot merite.

Fourthly, the worke and the reward must be in proportion equall: for if the reward bee more then the worke, it is not a reward of desert, but a gift of good will: But, *Rom.* 8. *The afflictions of the present time, are not worthy of the glory that shall be shewed vnto vs.* So then they are not deserued of vs, but are bestowed on vs.

This condemnes the doctrine of

the Church of *Rome*, who teach, that God doth ſhew mercy on ſomemen, becauſe they bee worthy of it, for their good workes, and honeſt life: and therfore they can diſpoſe themſelues by vertue of their free-will, to moue the Lord to haue mercy vpon them, But wee aſcribe all to Grace and meere mercy: and therefore ſeeing pardon of ſinnes comes from the meere mercy and loue of God in Chriſt, we muſt aſcribe all the praiſe of it to God alone, pardon of ſins, grace to repent, life eternall, all theſe come from the meere mercy and loue of God in Chriſt Ieſus: And therefore let vs aſcribe nothing vnto our owne goodneſſe, or vertue, to our owne wit, or reaſon: but giue all the glory to God.

Ephes. 2. 8.

*According to the multitude of thy compaſſions, put away mine iniquities.*

AS if *Dauid* ſhould haue ſaid, Oh Lord! my ſinnes are many, and great,

Smith S



great, and therefore I ſtand in need of thy mercy for my miſery, and of the multitude of thy compaſſions for pardon of all.

When as *Dauid* prayes for a multitude of mercies, for the pardon of his ſinnes: we learne hence, what an heinous and horrible thing ſinne is in Gods ſight, that it cannot be pardoned without a multitude of mercies: ſinne being committed againſt an infinite God, deſerues infinite and endleſſe puniſhment of ſoule and body, and before it can bee pardoned, muſt haue infinite mercy.

*Doctr.* 8. The nature of ſinne.

Sinne is odious in it ſelfe, and maketh vs vile and abhominable in the ſight of God, *Ierem.* 5. 25. *Eſay* 59. 1. 2. 3. *Keeping all good things from vs, and pulling downe all euill vpon vs, and that the wages thereof is death, beeing able to preſſe vs downe euen to the bottome of hell.* It is ſinne that maketh vs execrable to the Lord, and abhominable in his ſight, yea nothing doth more deforme vs, and make vs curſed & deteſtable in the ſight of God,

then ſinne, *Ioſ.*7.12.13. the pardon whereof muſt haue infinite mercy.

*Vſe* 1. Then hence wee learne, that wee neuer eſteeme rightly of ſinne, till we come ſo to bee grieued for it, as that wee finde our ſelues to ſtand in great need of Gods mercy for the pardon of it, yea of a multitude of mercies, of a ſea of mercies, till we finde that we ſtand in need of euery drop of Chriſts bloud to ſaue our ſoules. *Dauid* hauing ſinned, begs for multitude of mercies, and ſo we ſhall finde, that if we truely repent of ſin, that we ſtand in need of a ſea of mercy, and of euery drop of Chriſts bloud.

*Vſe* 2. This condemneth moſt men and women, who are ſo farre from eſteeming thus of ſinne, that they make no bones of great ſinnes, and many grieuous impieties: yea, they make a ſport of ſin, ſwearing, lying, drunkenneſſe, whoredome, pride, couetouſneſſe, &c. and giue them names of virtue: wee ſee it too too common that men thinke they ſtand in no need

Smith S



need of Gods mercy, they thinke that *Lord haue mercy on me*, will ſerue. But if we will iudge of ſinne as wee ought, we ſhall find that we ſtand in need of a Sea of mercy in regard of the multitude of our ſinnes.

Wee ſee that the Lord is full of mercy, full of pitty and compaſſion; & his mercies are ouer all his works: And indeed his mercies are great. Firſt, becauſe they come from an infinite God, to men who are infinitely euill, and deſerue no mercy, but iudgement. Secondly, becauſe for time, they laſt for euer, & neuer haue end. Thirdly, becauſe the mercy of God concernes great things, ſaluation, life eternall, &c.

*Doctr. 9.* God, a God of mercy. *Pſal. 119.*

And this is that which the Lord himſelfe proclaimeth from Heauen, *Exod. 34. 6. The Lord is ſtrong, mercifull, ſlow to anger, and aboundant in goodneſſe and truth; reſeruing mercy for thouſands, and forgiuing iniquitie, tranſgreſſion, and ſinne.* Againe, *Michah 7. 18. Who is a God like vnto thee that takeſt away iniquity, and paſſeſt by tranſ-*

*greſſion? Hee retaines not wrath for euer, becauſe mercy pleaſeth him, hee will turne againe and haue compaſsion vpon vs; hee will ſubdue all our iniquities, and caſt all our ſins into the bottome of the Sea.* Eſay 55.8.9. *Ez.*33.11. Though therfore our ſinne bee great, yet great is the mercy of God in pardoning it, *Rom.* 5.20. *Where ſinne doth abound, there grace doth ſuperabound:* Wherefore let not ſin ſo diſmay vs, to caſt vs downe to diſpaire, as this cheere vs that God is ſo gracious.

Vſe 1. Seeing the Lords mercy is as a bottomeleſſe ſea, that can not bee drawne dry: *His compaſsions faile not.* Lament.3. Hence is matter of great comfort to all true penitent ſinners; for thy ſins cannot be ſo many nor ſo great, but if thou haue grace to repent, God is able and willing to pardon them all.

If thou ſay, Oh! my ſins are great, grieuous, monſtrous, vnſpeakeable; well, the mercy of God is greater, as may appeare in the pardon of *Lots* ſinnes, *Dauids, Peters, Paules, Rahabs, &c.* If thou canſt repent, and truely

Geneſ.19. 2.Sam. 12. Acts 9. Ioſhua 2.

turne

Smith S



turne to God: If thou ſay, O! they are more then the ſtarres in number, remember that Gods mercy is as a bottomleſſe ſea, hee hath a multitude of compaſſions, and can pardon them though neuer ſo many and grieuous: If thou ſay, Oh! I haue liued a long time in them, twenty, thirty, forty yeares, looke on Gods mercy ſhewed to *Rahab*, *Paul*, and others, that had liued long in ſin: ſo that if a man haue grace to repent, neither the greatneſſe nor the multitude, nor the continuance of his ſins, none of all theſe can hinder Gods mercy: but heere is all, that men muſt repent: otherwiſe, if men do not repent, the leaſt ſinne is damnable: and if men repent, no ſinne is ſo great, but is pardonable.

Yet notwithſtanding, men muſt take heed that they take not occaſion to liue in ſinne, becauſe God is mercifull, for theſe things are noted as a comfort for thoſe that ſigh and groane vnder the burthen of their ſinnes, to comfort them, and to keep

The mercies of God belongs not to all.

them from despaire, that if they bee truely humbled for their sinnes, there is yet with the Lord mercy in store whereby they may be saued.

*Vse 2.* Seeing all Gods gifts come from him to vs, of grace and mercie, euen because hee is full of mercy, and hath euen a *multitude of mercies* for poore penitent sinners, that sue to him for mercy. We learne aboue all things in the world to desire mercy, and the pardon of our sinnes. This we see in the Prophet *Dauid*, *My soule is sore troubled, but Lord, how long wilt thou delay? Returne (O Lord) deliuer my Soule, Saue mee for thy mercies sake:* this is likewise practised by the Church; *It is the Lords mercies that wee are not consumed, because his compassions faile not.* Thus the godly when they desire any blessing, they aske it of fauor: If they craue to haue any iudgement remoued, they craue it of mercy, esteeming his mercy aboue all the world, or aught else they can desire: labour therfore aboue all things in the world for the mercy of God

Psal. 6. 6.

Psal. 63. 3.

Lament. 3.

in

228428
Smith S



in Ieſus Chriſt: vſe all good meanes to obtaine it, employ thy ſelfe diligently to keepe it, and to continue it towards thee, that in thy life it may be with thee, and in death it may not depart from thee.

Laſtly, where the Prophet *Dauid* ſaith, *According to the multitude of thy compaſſions, blot out mine offences.*

Marke that the word (*blot out*) it is a metaphor taken from Writing-tables, when a man ſhall wipe out with a ſpunge all that is written: or from croſſing of books of Records, and bookes of Debts.

And it is all one as if *Dauid* ſhould haue ſaid; O Lord, I haue runne far in thy ſcore; I haue euen filled thy Booke, not with ſmall, but great ſummes of Debt, pay I am not able, no not one farthing: Now Lord, I beſeech thee therefore deface, croſſe, and blot out altogether the Debt of my ſinnes.

Hence we learne, that all our ſins are recorded in the Lords Booke: he keepes a Bill of Account, all our very

*Doctr.* 10 The Lord keepes a Booke of our ſins.

ry thoughts, words, and deeds, are knowne vnto him, he keeps them in minde and memory, and hath them written downe: And vnleſſe we repent of them, and they bee blotted out with the bloud of Chriſt, layd hold on by faith, the Lord will call them all to account at the day of iudgement; *The Bookes ſhall then bee opened,* and euery ſinne, old, new, ſecret, open, againſt God and men ſhal be brought to light, for they bee recorded in Gods Booke.

Reu. 20. 12

Now by theſe Bookes wee may not conceiue materiall bookes, in which men write downe ſuch things as they would haue remembred, for God cannot be ſaid to ſtand in need of any ſuch helpes: But becauſe all things are as certaine and manifeſt to him, as if hee had his Regiſters in Heauen to keepe account thereof. *Pſalme* 139. 16. *Dan.* 7. 10. *Philip.* 4. 3.

So then we may ſee, that the Lord doth keepe a note of all our ſinnes, and chalkes them as it were vpon a ſcore

Smith S



ſcore, vntill payment come. It is not with God as it is with Princes, who are ignorant of the Treaſous plotted againſt them; but all things both paſt, preſent, & to come, are knowne to him, as wel our rebellious thoghts, as ſinfull acts committed. And although wee do forget, and careleſly minde what we haue done, yet God forgets nothing; euery part and parcell of our debt being noted exactly in his Booke of Remembrance.

Seeing all our ſinnes bee knowne to God, he notes them downe in his Booke of Account, and not one ſin can paſſe him, but he writes it down: how ſhould this make vs all carefull vnto our liues, that wee commit no ſin, for if we do, the Lord knowes it, and notes it in his Booke; and vnleſſe he blot them out, they ſhall all come to account. *Vſe 1.* 2. Cor. 5. 10

A wicked man and an vnchaſte woman, how many thouſand vile and filthy thoughts haue they in their mindes, night and day? their hearts burne in luſt and vncleaneneſſe, and

theſe they paſſe ouer, regarding them not, making little or no account of them: But (alas) the Lord hath them all written in the Booke of his Remembrance, and if thou repent not of them, and leaue them, O woe to thy ſoule when this Booke comes to be opened, and read ouer, and when thou ſhalt receiue *According to thy workes*: *Iob* ſaith, *Thou haſt ſealed vp our ſinnes in a bag*. To ſeale vp a thing doth note an exact kind of keeping it: So then, the bagge and bundle of our ſinnes being ſealed vp, and that by God himſelfe; let vs not imagine that any one can droppe out, but all ſhall come to Iudgement.

*Vſe 2.* Seeing all our ſinnes are ſo many debts, ſet downe in Gods Booke, and we muſt come to reckoning one day, how ſhould wee labour all the daies of our life to haue them blotted out, to haue this Booke cancelled and croſſed, euen by the finger of God: for indeed wee may runne on ſtill in Gods debt, and ſet on apace vpon his ſcore; but we cannot ſo faſt

wipe

Smith S



wipe them out againe; nay, wee can neuer of our ſelues, pay one farthing, or ſatisfie the leaſt of our debts wee owe vnto him. It is God that hath written downe, that muſt freely forgiue and cancell, as himſelfe telleth vs, *Eſay* 43.25. *I, euen I, am hee, ſaith the Lord, that putteth away thine iniquities.* Now, that they may be blotted out, and this Booke may bee cancelled, wee muſt:

How to haue the bookes cancelled.

Firſt, truely repent of them all, bewaile them, be grieued for them, that by them we haue grieued God.

Secondly, we muſt beg hard, euen as for life and death, for pardon of them, as *Dauid* did heere, againe and againe, aske mercy. If a man ſhould runne into debt a thouſand pounds, and know not how to pay his creditor, his beſt way were to ſeeke and make friends vnto him to forgiue it: We are debters vnto God, thouſand thouſands ſinnes: pay wee can not, then let vs confeſſe the debt, intreat him to blot his booke, and take that hand-writing, and band of obligation

on againſt vs, and naile it to Chriſts Croſſe. And this is an excellent property of the childe of God, that he deſireth (after a ſort) to come out of Gods debt. A true childe of God cannot abide to haue any thing ſtanding on Gods ſcore, for hee knowes *Heb.* 10.31. *That it is a fearefull thing to fall into the hands of the liuing God:* ſo long to deferre, till God warne to his Barre: Oh he ſeekes betimes and giues the Lord no reſt till the debt bee pardoned.

Thirdly, that our ſinnes may bee cleane blotted out, wee muſt haue faith in Chriſt Ieſus: for nothing can blot out ſinne, but his bloud alone; nothing in heauen and earth can ſatisfie Gods anger, waſh away ſinne, blot out our offences, but onely the bloud of Ieſus Chriſt; and therefore let vs labour continually to be aſſured of it by faith, to ſprinckle our ſinfull hearts with the bloud of Ieſus Chriſt.

1. Ioh. 1.7. Reuel. 1.6.

*Vſe 3.* Seeing the Prophet *Dauid* doth acknowledge, that this Debt was more

228428



more then hee was able to pay, and therefore disclayming his owne sufficiency, appeales onely to Gods mercy in Christ for the pardon of the same. We learne that that doctrine of *Merites*, yea and *Supererogation*, now taught in the Church of *Rome*, is most false and erroneous; teaching poore people to leane vnto mans satisfactions, which they must make vnto God, either heere, or in Purgatory: whereas the iustice of God is infinit; and when we haue done all that we can heere in this life, we are vnprofitable seruants. Nay, there is not that man in the whole world, that if God should lay aside his mercy, and deale in iustice, were able to satisfie the iustice of God, for the least Debt that hee doth owe vnto God. And vnlesse the Lord take pitty on vs, and forgiue the Debt, there remaineth nothing for vs, but to lie in prison, and that for euer. *Math.* 28. 27. But of this before.

VERSE.

## Verse II.

2 *Wash mee throughly from my wickednesse, and cleanse mee from my sinnes.*

IN this Verse the Prophet *Dauid* proceeds with his former petition vnto God for grace and fauour, for pardon of his sinnes: yet so, as hee doth it more effectual, and more earnestly, because his soule was now exceeding grieued, seeing his woefull misery that he was in, how foule and filthily he was stained with sin, most hainously. And though some put a difference betweene these two speeches, and vnderstand the former of the washing of Iustification, and pardon of his sins, not imputing them vnto his charge: And the second of the washing of Sanctification, and the couering of our sins, yea by little and little washing and purging them away, and more and more renewing

newing of vs in soule and body by the worke of Sanctification. Yet me thinke the words do both imply one thing, namely, to be throughly purged from the filth and staine of sin, and to be receiued againe into the fauor of God, by the means of Christ.

It may seeme strange what should moue *Dauid* to confesse his sin, and to entreate for pardon in this maner. There was no Court of Inquisition concerning his fact; There was no Magistrate to examine him, nor Iudge to condemne him, hee being King: Nay, no doubt the deuil might set some on work which might back him, and seeme to lessen his fault: what then should cause *Dauid*, without any regard of his credit, to come forth in this manner, and thus publiquely to confesse his pollution, and to bee so earnest vnto God, with his *Haue mercy, Blot out, Wash mee? &c.* Surely it was his owne conscience, and that extorted and wrong from him this Confession, and made him so earnest vnto God in prayer.

*Doctr.* 1. A wounded cõscience can finde no rest, but onely in Christ.

From this prayer of *Dauid*, repeating his request to God so often: *Haue mercy, Blot out, Wash mee, &c.* we learn that a wounded conscience, that is truely touched for sinne, can finde no rest or comfort, but onely in the feeling of Gods mercy in Christ, for the pardon of sinne: and therfore *Dauid*, to shew how hee was truely humbled and wounded for sin, hee neuer can content himselfe to pray and beg for mercy and pardon: For after a man sees his sins, and the filthinesse of them, and beholds the wrath of God against sinne, his conscience still accuses him, neither can hee finde any rest till hee do feele the mercy of God in Christ, for the pardon of them: *Being iustified by faith we haue peace with God:* Againe, *The Kingdome of God stands not in meate and drinke, but in righteousnesse and peace, and ioy in the Holy Ghost:* that is in pardon of sinnes, and feeling of Gods loue; for sinne once knowne will neuer cease to accuse vntill it be pardoned.

Rom. 5. 1.

Rom. 14. 17

And

22842a



And this is confirmed vnto vs by the example of *Cain, Geneſ.* 4. who hauing ſlaine his owne brother and ſhead innocent bloud, which cried in the eares of the Lord for vengeance, how did the Lord ſtrike him with an accuſing conſcience, that he feared the ſight of euery creature, when he had once attained the ſight of his ſinne: and whereas he thought to build him a Citie to yeeld him comfort and ſafety, euen there did the Iuſtice of God ouertake him, and he was driuen from that enterpriſe. The like wee may ſee in *Belſhazzer Dan.* 5. 6. when there appeared fingers of a mans hand vpon the wall, his thoughts were troubled, and his knees ſmote one againſt the other. According to that puniſhment the Lord foretold, *Leuit.* 26. *I will ſend euen a faintneſſe into their hearts; And the ſound of a leafe ſhaken ſhall chaſten them; And they ſhall flie as from a ſword though none purſue them.* So that if it were poſſible to eſcape all apprehenſion and accuſation in the world; yet

a mans owne conſcience would arreſt him, and hale him vnto iudgement.

*Vſe 2.* Seeing this is the nature of ſinne, that being known, it will neuer ceaſe to accuſe and vex the conſcience of a poore ſinner, till it be pardoned, it ſhould prouoke vs all, that feele the ſmart of ſinne, neuer to giue the Lord any reſt, vntill we haue pardon granted: But as *Dauid* did here, pray againe and againe for mercy, and fauour, and reconciliation with God, and neuer leaue the Lord till we obtaine mercy and fauour, and till wee haue got ſome comfortable perſwaſion of Gods loue in Chriſt for the pardon of our ſinnes: for till wee do ſo, wee ſhall neuer haue peace, nor quietneſſe of conſcience: wee ſhall neuer haue ſound comfort and ioy in Gods Spirit, but euer anguiſh, & dolor, ſorrow, and heauines: yea either wee ſhall grow blockiſh and ſenſeleſſe, or elſe in the end come to extreme deſperation. And therefore let vs labour with the Lord, ply him with

*Note.*

with prayers and teares for pardon, and neuer let him haue reſt til we get on drop of mercy, for the pardon of our ſinnes.

Heere we are admoniſhed not to flatter our ſelues in our ſins, as thogh no body ſaw vs; As it is the manner of wicked men to ſay, *Eccleſ.23.who ſeeth mee? I am compaſſed about with darkeneſſe, the walles hide mee, no body ſeeth mee; whom need I feare?* And indeed there is ſcarce one of a thouſand that makes any conſcience of ſinne, ſo that the world do not take notice of it to condemne him. But let vs not deceiue our ſelues; though we think our ſelues neu ſo ſecret, committing adultery vnder a Canopy, or in the darke: Yet our owne conſcience will reply; I ſee thee, and I will accuſe thee: And then what is man the better for hauing no body priuy to his ſinnes, when hee hath a conſcience within him, which dogs him vp and downe in euery corner, giuing him no reſt. Vſe 2.

This ſhewes the madneſſe of car- Vſe 3.

nall men, when they feele the burthen of sin pressing them, and their consciences accusing them: what do they? runne to God, and seeke him: no, no, they run to their sports and pastime, to Cards and Tables, to the Tauerne, and Ale-house, and merry company; And thus they thinke to put off the sense of sin, and to smother and stop the mouth of their accusing conscience.

*Doctr.* 2. Difference betweene the sorrow of the godly and the wicked.

Marke the thing which thus grieued *Dauids* spirit, and vexed his mind: namely, his sins, and impieties, his filthy sins, whereby he had grieued his good God, and louing Father: hee did not so much feare punishment as this, to offend his mercifull and gracious God.

Two-fold sorrow.

Hence then marke the difference of Gods children, and the wicked, in repentance: the childe of God is sory for sinne, because it is sin, because it offends God, displeaseth him, and not so much properly for the punishment, yea though there were none, yet hee would feare to offend, and bee

bee grieued for ſin, becauſe it is ſin, and breakes Gods commandements. This we may behold in *Dauid*, when hee had committed thoſe great ſins of Adultery & Muder, & was reproued for them by *Nathan* the Lords Prophet, 2.*Sam.*12.13. Hee confeſſeth with griefe & anguiſh of heart in this Pſalme, *verſe* 4. *I haue ſinned againſt thee, euen againſt thee.* All the iudgements which *Nathan* threatned againſt him from the Lord, did not ſo much wound him, as this, that hee had diſhonured his God. And when hee had numbred his people, 2.*Sam.*24.10. his heart ſmote him, and hee cryed out; *I haue ſinned exceedingly in that I haue done.* The peſtilence did not ſo much trouble him as his pride againſt God. And the Apoſtle *Peter*, *Math.* 26.75. ſeeing how grieuouſly he had ſinned, in denying his maiſter, *Went out, and wept bitterly.* If there had beene neither heauen nor hell, neither reward nor puniſhment: yet this vnthankfulneſſe of his, towards ſo kind a Maiſter,

would haue caused *Peter* to haue sorrowed so much as he did. And when this godly sorrow is once wrought in mans heart, then hee beginneth to repent, and neuer before; The like we may behold in *Abraham*, in *Iob*, in *Ioseph*, &c. *Genesis* 18. 30. *Genesis* 39.9.

But wicked men they are grieued for sinne, not because it is sinne, and the breach of Gods Law, but for

Ex.10.17. feare of punishment: *Pharaoh* prayeth *Moses* to pray for him, that the iudgement might bee remoued, but

1.Sa.15.30 still he loued his sins. So *Saul* praieth *Samuel* to pray for him, and to honour him, but still he would go on

Math.27.3 sin. So *Iudas* repented and sorrowed for his sinne, because he saw now he should be condemned, and so for punishment he was grieued. *Simon*

Act.8.24. *Magus* prayes *Peter* to pray for him, but how? *That none of the iudgement threatned might fall vpon him.*

*Cain* mourned exceedingly, and cryed out, saying, *Genes.*4. *My sinne is greater then can bee forgiuen mee:* but

it

it was not for his hypocrisie in Gods seruice, nor for the cruell murdering of his owne brother, nor the sheading of innocent bloud, but because of the punishment that God had inflicted vpon him. *Ahab* also humbled himselfe, and put on sacke-cloth, as though hee had beene very penitent; but *Elias* wrung it out from him, denouncing Gods iudgement against him, 2. *Reg.* 21. 27.

Seeing this is the difference betweene the godly sorow of the faithfull, and the worldly sorrow of the wicked; one sorrowes for sin, because it is sinne; the other because of the punishment onely: Let vs hereby proue our sorrow; Art thou grieued for sinne, because it is sinne, because it offends God? And art thou more grieued for sinne, because it grieues a mercifull God, then for feare of punishment? Yea, wouldst thou bee grieued for sin, though there were no hell nor deuill to torment thee: onely for this very cause, because it offends thy mercifull God, then it is a certaine

*Vse.* Onely godly sorrow causes true repentance.

taine token of thy true repentance, and godly ſorrow: But if thou find thy heart onely to bee lumpiſh and heauy, in regard of the puniſhment of ſin, in regard of hell and damnation, and if it were not for that, thou couldſt bee content to liue and go on in ſin, ſurely then it is but a carnall ſorrow, it is not a godly ſorrow, that is onely for feare of puniſhment; and this deceiues many a man, who thinkes he repents, becauſe he is grieued for ſin, in regard of the puniſhment: But the vileſt Atheiſt, and reprobate in the world, may be grieued for ſin, in regard of the puniſhment, as hell fire, and condemnation, as *Iudas*, *Cain*, *&c.* But the child of God is grieued for ſin, becauſe it is ſin, and offends God, though there were no hell to puniſh.

*Note.*

*Doctr.* 3. Sin defiles a man.

*Danid* prayes that the Lord would *waſh him*, therefore ſin defiles, and he was made foule and filthy by his ſin: And to waſh him much, and to rinſe and bathe him, to ſhew that ſin had exceedingly defiled him, and ſtained him

him both in ſoule and body, & made him loathſome, and therefore he deſireth to bee waſhed and cleanſed, and purged from the pollution of ſinne. Hence we may learne what a vile, filthy, and miſerable thing ſinne is in the ſight of God, it ſtaineth a mans body, it ſtaines a mans ſoule, it maketh him more vile then the vileſt creature that liues: no toad is ſo vile and loathſome in the ſight of man, as a ſinner ſtained and defiled with ſin, is in the ſight of God, till hee bee cleanſed and waſhed from them in the bloud of Chriſt. The Leproſie was a wonderfull diſeaſe, it did infect the body, yea the cloathes on a mans backe, the wals of the houſe, and the very ſtones. But this leproſie of ſin, doth more defile a man, it defiles the ſoule and conſcience, yea euen the very heauens and earth are ſtained with the contagion thereof, and are made (by reaſon of ſinne) ſubiect to vanity and corruption, *Rom.* 8. 20. Oh then ſee how vile a thing ſin is in the ſight of God, that the

Sinne defiles the whole man.

Leuit. 13.

Yea the creature.

the infection thereof ſhould ſeaze vpon the Creature, and make them that they dare not abide the glorious preſence of God their Creator, *Reu.* 20.12.

*Vſe* 2. Seeing ſinne is ſo vile a thing, ſo filthy and vncleane, ſo polluteth the ſoule and body, and makes vs loathſome in the ſight of God: ſo as no carrion nor dung-hill, ſends forth a filthier ſent of ſtench, then ſinne: O! how ſhould wee loath and abhorre it? quake and tremble at the committing of it. Oh! it is a wonder to ſee, how wary men are to ſhunne the Plague, they will not come neere the place and perſon infected, but keepe aloofe off, Oh that wee could bee as wiſe and carefull to ſhun this plague of all plagues, ſin, that is the plague of ſoule and body!

But alas, alas, poore blind ſoules! they who are moſt afraid of the bodily plague and infection, feare not this wofull plague of ſinne, make no bones of horrible and grieuous ſins, of adultery, drunkenneſſe, lying, ſtealing,

ling,&c. yea, as *Salomon* ſaith; Fooliſh men, and poore blind ſoules, doe make a ſport of ſin, and put on them the name of vertue: Swearing is a ſigne of a braue Gentleman-like minde; drunkenneſſe good fellowſhip, couetouſneſſe good husbandry; fornication, a tricke of youth; pride, cleanlineſſe: theſe men bee cleane contrary to *Dauid*, hee thought nothing more vile, filthy, and vncleane, then ſinne; they iudge nothing more ſweete and pleaſant then ſinne: But if we could ſee the loathſome filthineſſe of ſinne, how odious it is in the ſight of God, how it ſtaines and defiles both ſoule and body, then wee ſhould hate it, and loath it more then a toad or ſerpent, and ſhun it aboue all things in the world: But alas! men ſin, and yet ſee not that they do ſin: they ſee and feele no danger, they are ſecure; no man ſaith, *Alas what haue I done?*

Wicked men adde ſinne vnto ſinne, and pay one debt with another.

Ierem. 6.

If a man ſhould ſay to any of vs, touch not that garmẽt, it is infected; or, taſte not that drink, it is poiſoned;

We be wary t'auoyd temporall danger.

ned: how ready would wee bee to ſhunne it, and auoide it? wee would not touch nor come neere it: but yet though wee tell men of ſinne, bid them take heed of it, it will infect ſoule and body, aud vnleſſe men do preſently repent, it will bring both to hell; yet men, euen mad men, deſperately ruſh into it wilfully, caſting away their owne ſoules.

*Doct.* 4. Hard matter to bee cleanſed from the pollution of ſinne.

Further, whereas *Dauid* prayes to bee waſhed, yea to bee waſhed thorowly, or much, and often; and more then that, to be cleanſed, and rinſed from his ſinnes: we learne hence, that it is not ſo eaſie a matter for a man to repent, and to get the pardon of his ſinnes, to be waſhed and cleanſed from them, as moſt men thinke it is: *Dauid* deſireth the Lord to waſh, yea to waſh him often, againe and again, and to bathe and rinſe him from his ſinnes, ſhewing, that it is a hard thing to haue the ſpottes of ſinne to bee waſhed out: a hard thing to obtaine the pardon of our ſinnes, to be cleanſed from the ſtaines and blemiſhes

ſhes of them, it will coſt much ſorrow, many a teare, many a ſigh, and groane, euen a great meaſure of griefe; for looke how grieuouſly we haue ſinned, ſo greatly ſhould wee bewaile our ſinnes: And hence it is, that the Lord calling the people to ſorrow for their ſinnes, doth not require a light ſorrow, or ſome ſmall meaſure of griefe, but ſuch a ſorrow as ſhould euen rent their very hearts, *Ioel* 2.13. And the Prophet *Dauid* ſaith in the ſeuenteenth verſe of this *Pſalme*, that a mans heart muſt bee contrite and broken, euen as it were rent aſunder with godly ſorrow: or elſe his repentance will neuer be accepted of God, *Dauid* ſaith, *Pſalme* 6.6. *That hee watered his couch with teares.* Againe hee ſaith, *Pſalme* 42. *His teares were his meat day and night.* And indeed it muſt not bee a ſmall meaſure of ſorrow that wee muſt ſhew for our ſinnes. For if wee had an hundred eyes, and ſhould weep them all out: And if wee had a thouſand hearts, and they ſhould all break aſunder

asunder with remorce and sorrow, all were too little; yea although we shead euen teares of bloud for our sinnes.

*Vse* 1. Folly of naturall men described.

This condemneth the common opinion of men and women; they do think it the easiest thing in the world to repent, to get the pardon of their sinne, they do thinke that *Lord haue mercy on mee*, will serue: Oh, God is mercifull, God is mercifull; and so make Gods mercy a packe-horse of all their filthy sinnes: but let no man deceiue himselfe, it is another manner of thing to repent then wee take it for: it will cost thee many a teare, and many a prayer, before thou canst haue pardon, it will cost thee many a sob and sigh, and many a *oh, oh*, ere thou canst be assured of the pardon of them.

How then doe men deceiue their owne soules, thinking euery little glimpse of their sinnes sufficient; no, no, euery sorrow brings not with it repentance: *Ahab* had sorrow, 1. *Reg.* 21. *He rent his cloathes, and put on sacke-*

*ſacke-cloth, and faſted:* but this ſorrow was as the morning dew, it did quietly vaniſh away. The like may bee ſaid of *Felix*, *Acts* 24. of *Herod*, of *Pharaoh*, and the like; all which haue had in them a kind of ſorrow, but it was but carnall, the end whereof is death. It muſt then be a godly ſorrow, ariſing from the ſight of our ſinnes, that we haue offended a good and gracious God, and louing Father in Ieſus Chriſt; and this muſt euen wound our very ſoules as the people of the Iewes, *Acts* 2. 37. that wee know not which way to turne vs for comfort.

Let vs imitate *Dauid*, let vs cry againe and againe vnto the Lord for mercy, let vs beg hard for the pardon of our ſinnes, it is the greateſt mercy in the world: good things are not eaſily gotten, heauen, life eternall, are hardly come by: and therefore let vs not imagine, that it is ſo eaſie a matter to get the pardon of our ſins: no, no, wee muſt fill Heauen and Earth with cryings and prayers: euen as a

*Vſe.* 2.

*Pſal.* 32. 1.

Pardon of ſinne the greateſt mercy.

poore thiefe condemned at the bar, hee will cry with teares for mercy. And as a poore begger vnlappeth his legs, sheweth his wounds, and all to moue them that passe by to pitty him: so must wee cry as for life and death, for the pardon of our sinnes, lay open our soares and griefes vnto the Lord, and giue him no rest vntill we haue mercy.

*Note.*

Lastly, it may be demanded, what washing *Dauid* speakes of here: hee speakes not heere of the Legall washing, which was vsed in the time of the Law: but he speakes here of that washing which is performed onely by the bloud of Iesus Christ, being laid hold on by faith: For no water whatsoeuer can wash away the least spot of sinne, but onely the bloud of Iesus Christ.

Iohn 1.29. 1.Iohn 1.7 Reu. 1. 6. Zach. 13.1

*Doctr.* 5. Bloud of Christ alone doth wash away sinne.

So then we learn hence, that there is nothing in heauen or earth, that can purge vs from sinne, and the vncleanesse of the soule, but onely the bloud of Iesus Christ the Lambe of God, being applyed vnto vs by the hand

1 Ioh. 1.7. Heb. 9.9.

hand of faith: Hee alone is our Sauiour, ſauing perfectly all that are ſaued, *Hebr.* 7.25. *Hee is able to ſaue perfectly all that come vnto him. Hebr.* 1.3. *And by him hee hath purged our ſinnes.* So that we are to acknowledge him to be our onely and alone Sauiour, without partner, according to that, *Acts* 2. *There is no other name vnder heauen giuen to ſaue vs, but the name of Chriſt, Actes* 15.9. 1. *Corinth.* 6.11.

This ſheweth the folly of the Church of *Rome*, who beare men in hand, that their holy-water, as they call it, and coniured ſtuffe is able to waſh away ſinne: no, no, it can not doe it, onely the bloud of Chriſt can doe it, and no other creature in heauen or earth. And therefore howſoeuer in word they honour Chriſt, yet in deed they deny him, in ioyning to the all-ſufficient Satisfaction of Chriſt, other ſatisfactions: As their Sacrifices in the Maſſe to helpe Chriſts Sacrifice on the Croſſe: and the Interceſſion of the Virgine

*Mary*, Saints and Angels, &c. to his meritorious interceſſion, robbing God of his honour, and CHRIST of his all-ſufficient merite; running from Chriſt the pure Fountaine, to the filthy puddle and mire of their owne merites and ſatisfaction, and thus poore Catholike creatures, they thinke themſelues trimly waſhed: whereas (alas) *they are not purged from their filthineſſe, but are as beaſtly as ſwine.*

Vſe. Seeing we be all defiled with ſin, originall, actuall, old, new: let vs ſeek to Ieſus Chriſt, and deſire to be waſhed, yea to be rinſed and bathed in his precious bloud: get one drop of it, and beſprinkle our poore ſoules with it, as *Peter* ſaith, Head, & hands and all, both ſoule and body; For that anſwere giuen by Chriſt vnto *Peter*, may ſerue for a warning to vs all: *If I waſh thee not, thou ſhalt haue no part with mee.* Which if wee did well conſider, as well our owne pollution, as alſo the neceſſity of Chriſts waſhing, wee would anſwer againe with *Peter*,

Iohn 13.8.

*Peter, O Lord, not my feet onely, but my hands and my head.*

If this were *Dauids* eſtate and condition, that hee was ſo filthy and vncleane (hauing laine but a ſhort time in ſinne) that hee cryeth out amaine vnto the Lord, *to waſh him, to purge him, and to cleanſe him.* Oh then, what ſhall wee thinke of thoſe, that not once, but often, not a yeare with *Dauid*, but all the daies of their life, haue liued in the common cuſtome and practiſe of ſinne, that haue drunke downe iniquity, as a man drinkes downe water, their damnation doth not ſleepe: And yet poore ſoules, they thinke, that if they can beſprinkle themſelues with a few words in the end, as to ſay, *Lord haue mercy on mee*, that they ſhall be cleane. But, if it did coſt *Dauid* ſo many ſighs and groanes, and teares, as in the ſixt *Pſalme*, which lay but a ſhort time in compariſon of others: They much deceiue themſelues that doe thinke it ſo eaſie a matter, to bee waſhed and cleanſed from the

*Vſe.*

pollution of ſinne that haue laine therein a long time.

Godly ſorrow will ſend vs to Chriſt.

And before we can be waſhed and cleanſed from our ſins in the bloud of Chriſt, we muſt haue a godly ſorrow, which wil ſend vs to Chriſt Ieſus, wee muſt ſee our filthineſſe and vncleaneneſſe, how we ſtand in need to be waſhed: and wee muſt deſire it with *Dauid*, and begge it, O Lord, waſh mee, rinſe mee, bathe me in the bloud of Chriſt. Secondly, wee muſt haue the hand of faith, by which we muſt lay hold on Chriſts bloud, and beſprinkle our ſoules with it: Euen as a man doth waſh his face with his hand: ſo faith is the hand of the ſoule, to lay hold and apply Chriſts bloud, and the merit of it, to cleanſe vs, and waſh vs from all our ſinnes.

But alas (poore ſoules) you ſhall ſee many a man and woman that are very curious & carefull to waſh their bodies, and to waſh their cloathes: They will not ſuffer the leaſt ſpot in them, but looke to haue them waſhed; yet they can go from yeare to

to yeare, with moſt vile and filthy ſoules that euen ſtinke with ſinne, and neuer deſire to bee waſhed and rinſed; yea many of thoſe, who ſeeme to be very gay & faire outward, carry filthy and vncleane hearts within: And if a man could but ſee into their hearts, and ſee the filthy ſpottes of ſinne, hee would euen ſtop his noſe, and not indure the ſtench of them.

## VERSE. III.

3 *For I acknowledge mine iniquities, and my ſinne is euer before mine eyes.*

THE Prophet *Dauid* hauing intreated for fauour & grace at Gods hands, for the pardon of his great and grieuous ſinnes, he doth heere labour to moue the Lord to pitty him, and to take compaſſion vpon him: becauſe he doth now moſt frankely and free-

*Dauids* reaſon from his former petition,

ly confesse his sinnes, is truely touched and grieued for them: yea, his poore conscience is now vpon the racke, wounded and distressed, and exceedingly afflicted, and therefore he entreateth the Lord to pitty him: For I acknowledge and confesse my sinnes against God, in thy sight, before thy Prophets, and before all thy people, yea the whole Church of God; by leauing this Psalme as a testimony of my true repentance and sorrow for them.

*Doct.* 1. Confession euer goeth before remission.

Hence marke, that there is no place for mercy, nor any fauour to be looked for at Gods hands, nor any pardon of sinne, before a sinner truely humbled, doe freely and frankely confesse the same, and humbly acknowledge, with griefe of heart, his sinnes vnto the Lord: Where we are to obserue two things: First, the person to whom wee must confesse our sinnes: Secondly, the manner how we must confesse them.

Person to whom.

For the person to whom wee must confesse, it is God, as this example of

228428



of *Dauid* doth teach vs, *verſe* 4. *Againſt thee, againſt thee onely haue I ſinned.* Againe, *Pſal.* 32. 5. *I ſaid, I will confeſſe my ſinnes vnto the Lord, and ſo thou forgaueſt the wickedneſſe of my ſinne.* It is true indeed, wee may by our ſinnes wrong men, as *Dauid* did *Vrias.* But being ſinne, the chiefeſt wrong is vnto the Lord. The Scribes and Phariſes, though they were corrupt in many things elſe, yet they held this for a truth, that none could forgiue ſinne but God onely, *Marke* 2. 7. And this doth the Lord teſtifie of himſelfe, *Eſay* 43. 25. *I, euen I, am hee that putteth away thyne iniquities for mine owne ſake.* 1. Ioh. 1. 9. *If we confeſſe our ſins God is faithfull and iuſt to forgiue vs our ſins.* Beſides theſe Precepts in the word of God there is recorded the repentance of Gods children, who haue humbly acknowledged their ſinnes vnto God, as *Manaſſes,* 2. *Chronic.* 33. *Dauid,* 2. *Sam.* 12. The Prodigall Sonne, *Luke* 15. So true is that ſaying, *Prouer.* 28. 13. *He that hides his ſinnes ſhall not proſper: but*

*but. hee that confesseth them shall haue mercy.* And this did *Dauid* proue by his owne experience, that so long as hee held his peace, *Psalme* 32. 5. and did not acknowledge his sinnes vnto the Lord, but concealed, smothered, and hid them, so long his poore conscience was vpon the racke, his soule was troubled and greatly disquieted; but after he had confessed them, and repented of them, the Lord forgaue them, and shewed him mercy.

Secondly, wee must confesse our sinnes also vnto men, and that both priuately and publiquely, as the quality of the sinne requireth. For howsoeuer we condemne Auricular confession, as hauing in it nothing but pollicy, and a racke to the conscience: Yet wee doe not onely allow, but call and cry for that voluntary confession, which euery Christian ought to make to their godly patron, of such sinnes as disquiet the conscience: and no doubt, great blessings, and comfort, follow them that vse this godly practise: And therefore,

*Ioshua*

228428



*Ioshua* 7. 10 When *Ioshua* laboured to bring *Achan* to a sight of his sin, hee saith, *My sonne, I beseech thee, giue glory to the Lord God of Israel, and make confession vnto him, and shew mee now what thou hast done.* Againe, Confession must bee made vnto men, and that in respect of the Church, that the Congregation that hath been offended, may bee satisfied, as also that others may be terrified from falling into the same sinnes, 1. *Timot.* 5. 20. *Them that sinne, rebuke openly, that the rest may feare.* And last of all, in respect of the sinner himselfe, that therby hee may be the more humbled, as that incestuous person, 2. *Corinth.* 2. 7. That was deliuered vp to Sathan for his sinne, which brought him to humiliation: whereas otherwise if the punishment were laid onely on their purse, few or none would regard it.

But withall wee must know, that a man is not bound to confesse his sinnes to the Minister onely, and to none else, (as Papists would haue men

men doe it to a Frier:) But hee may make choice of any other Christian friend, according to that of S. *Iames*, *Iam.* 5. 16. *Acknowledge your faults one to another, and pray one for an other, that yee may bee healed.*

*Vse* 1. Seeing true and hearty repentance, cannot go without a free and franke confession of sins, and a hearty and humble acknowledgement of them. First, this condemneth all those who are so farre from confessing of them, that they are not ashamed to iustifie their sinnes, euen to patronize them, to pleade for them: as tell men of their sins and impieties, they answer, what need you care, you shall not answere for my sinnes, take care for your selfe: so reproue swearing, drunkennesse, pride, &c. and men are so farre from being humbled, and confessing them, that they iustifie them, and say, they do but as others do, it is the fashion, and they are not alone: and this is a corruption that we haue all by kinde, to dissemble our sinnes, our mothers breasts haue giuen vs no

228428



no other ſucke, *Adam* our firſt Parent hath taught it vs, *Geneſ.* 3. 12. when hee was examined, hee poſted off the matter from himſelfe vnto his wife; *The woman that thou gaueſt me, ſhe gaue me of the fruit, and I did eat:* And *Eue* quickly cleered herſelfe, poſting off the matter tothe Serpent; *The Serpent beguiled mee, and I did eate.* And ſo it is with vs all, wee are loath to make any confeſſion of our ſinnes vnto God. Mens ſinnes breake forth euery day, lying, ſwearing, drunkenneſſe, malice, &c. But, where is that man to be found that hath any care to ſatisfaction. This while men do not confeſſe them, they can haue no pardon of them, *Luk.* 13. 5. *Vnleſſe yee repent yee ſhall periſh.* Now confeſſion is a ſpeciall part of true repentance.

Seeing there is no pardon of ſin till wee doe confeſſe it, and humbly acknowledge it: Let vs euery one freely acknowledge and confeſſe our ſinnes vnto the Lord, lay them open and naked before him: It is the beſt way *Vſe.* 2.

way to get the pardon of them at his hands. Indeed in the Court of man, to confesse our sins, is the next way to bring shame and punishment: but in the Court of God it is not so, but the next way to haue them couered, is to vncouer them, and to lay them open vnto the Lord: *I haue sinned*, saith *Dauid*, 2. *Samuel* 12. *The Lord hath taken away thy sinne, thou shalt not die*, saith the Prophet: When wee confesse them, then hee will couer them; *If wee iudge our selues, we shall not bee iudged of the Lord*: Oh then let vs not feare to confesse our sins, and lay them open vnto the Lord with griefe and sorrow: yea, let vs deale as a poore prisoner condemned at the Barre, or as a poore *Lazer* and cripple, shew our soares, and lay open our wounds, and by that meanes we shall moue the Lord to pitty and compassion.

1. Cor. 11. 31.

The manner how wee must confesse our sinnes.

Secondly, that we may so confesse our sinnes, and make such an acknowledgement of them, as may bee a true Confession, and to bring with

22842a



with it true and vnfained repentance.

Wee muſt firſt take heed that wee do know our ſinnes, the number of them, the greatneſſe of them, the danger of them, how they make vs moſt vile in the ſight of God, and moſt loathſome: Wee muſt know that wee deſerue hell-fire, and eternall condemnation for them. For till a man know his ſinne, and his conſcience be conuicted for it, and withall ſee the danger of his ſinne, hee will neuer humbly and heartily confeſſe the ſame.

*I know* (ſaith *Dauid*) *mine iniquitie:* So did *Peter*, although, for a time, hee did hee knew not what, as a man in a Trance (for ſinne may well be called madneſſe) yet afterward he bethought himſelfe, and conſidered what he had done, and lamented his folly with teares: And this is required of vs all, *Lament.* 3. 40. *O let vs ſearch and try our waies, and turne vnto the Lord:* And the Lord complaineth, *Ieremie* 8.6. That hee did hearken, to ſee if there were any man that would

would repent and turne vnto the Lord, but *there was no man ſaid, what haue I done?*

And ſurely, this complaint may bee taken vp againſt the people of this Land, that notwithſtanding God hath cryed and called vnto vs ſo often from heauen, by his powerful voyce in his Word, by his mercies and by his iudgements, ſo ſenſible, that if the Magicians in Egipt were amongſt vs, they could doe no leſſe then acknowledge it the finger of God: Yet where is the man almoſt to be found that looketh backe vnto his own waies, to aske this queſtion of his owne heart to ſay; *Alas, what haue I done?* Or with *Dauid* heere; *I know mine iniquities.*

Now there is a two-fold knowledge of ſinne. Firſt, Generall. Secondly, Speciall. General knowledge neuer worketh any reformation; for this is found (for the moſt part) in all men, which can ſay they are ſinners. But there is a ſpeciall knowledge of ſinne, which God will once diſcouer vnto

22842a



vnto vs either in mercy to our good and ſaluation, as heere to *Dauid*, to *Peter*, to *Mary Magdalen*, &c. or elſe in wrath as hee did vnto *Iudas*, *Caine*, *Achitophel*, &c. to their finall condemnation; which may teach vs all to pray vnto the Lord, ſo to giue vs the ſight of our ſinnes, as that we neuer deſpaire of his mercy, that our ſinnes may neuer riſe vp againſt vs to our confuſion.

Secondly, our confeſſion of our ſinnes muſt proceed from ſorrow of heart for them, with a hatred of them, ſo as nothing do more grieue vs, then our ſinnes.

And this our Sauiour Chriſt inſinuateth, *Math.* 11.28. *When hee calleth* onely ſuch vnto him, as are *weary and laden*, euen ready to faint vnder the burthen of their ſinnes. And this doth *Dauid* himſelfe confeſſe, *Pſalme* 38. *My ſins* (ſaith he) *are as a weighty burthen, too heauy for mee to beare*: For when men can runne away with their ſinnes, as though they were as light as a feather; it is an euident to-

ken they were neuer throughly humbled for them.

Thirdly, it muſt be frank and free, not wrung out by compulſion, as ſometimes a wicked man, ſometimes vnder the rod may confeſſe his ſins, as *Pharaoh*, *Iudas*, and the like: But this confeſſion was onely by compulſion wrung out of them; it came not from any ſorrow or hatred of ſin, but for feare of iudgement and puniſhment. But wee muſt bee as forward and as ready to confeſſe them to the glory of God, as wee were to commit them to his diſhonour. Thus did *Dauid* confeſſe his ſinne, *Pſalm.* 32. 5. *I acknowledge my ſinne vnto thee, and mine iniquities haue I not hid.* It muſt bee without all excuſe or leſſening of our ſins, we may not mince them, or excuſe them, but lay them open in their colours, rather aggrauating them then leſſening them.

Ex. 10. 17. Math. 26.

Fourthly, wee muſt confeſſe our ſins, with a purpoſe to forſake them, according to that of the Prophet

*Eſay*

22842a



*Esay* 55. *ver.* 7. *Let the wicked forsake his wayes, and the vngodly man his owne imaginations, and returne vnto the Lord.* There must bee in vs a desire to forsake all our sinnes, and euery wicked way, else there is no true repentance: For one sinne is a sufficient hold for Sathan, and a sufficient barre to keep out Christ Iesus: as wee may see by the example of *Herod*, *Marke* 6. of *Iudas*, *&c.*

This sheweth that most men and women doe not truely repent: For though they can say, *God bee mercifull vnto vs, wee are all sinners:* yet in particular they see it not; no, they think they keepe the Commandements of God: a man can very hardly perswade them that they breake any of the Commandements in particular; although in generall, and in a confused manner they confesse themselues to bee sinners, yet in particular they doe not so: Nay, they are so farre from aggrauating their sinnes, that they rather extenuate them by all meanes possible; *I am not alone, nor,* *Vse* 1.

*I am not the first, nor, I hope, I shall not bee the last:* as for any griefe or sorrow for sinne, it is farre from them, and they are farre from it.

*Vse.* 2. This sheweth, that those, who though they confesse themselues sinners, yea in particular; yet because they do it not with feeling, with hatred and detestation of sinne: therefore they bee faulty: for wee should euen with right heauy hearts, and wounded soules, confesse our sinnes, with the greatest hatred of them as possible wee can: so, as often as wee speake of them, it should make our hearts to erne, and teares to stand in our eies.

Psal. 32. 5.

*Vse* 3. But most of all are heere condemned, those vile beasts and filthy sinners, who are so farre from speaking of their filthy and beastly sins, with hatred and dislike, that they do in brauery speake of them, with a kind of ioy and delight: Now, who would euer think a man to be so vile, to brag of his owne shame, to boast of his owne filthinesse? If a prisoner

goin g

228428



going in the way to the gallowes, ſhould then brag of his robberies, and villanies, and bee proud of his halter, what a deſperate thing were that? And yet, ſuch filthy beaſts there bee in the world, who are not aſhamed to boaſt out their owne ſhame and filthineſſe, to talke, yea to brag of their owne vncleaneneſſe, and of their filthy drunkenneſſe, how they haue drunke ſo many dozens; how they haue made ſo many drunk: O wretched men! it is a wonder the houſe falleth not on them, or that God raineth not fire and brimſtone from heauen to conſume them.

*And my ſinne is euer before mine eies.*

DAuid hauing ſhewed, how that he had freely confeſſed and acknowledged his ſins vnto the Lord, heere hee ſheweth the cauſe which moued him ſo humbly to acknowledge the ſame; namely, becauſe they were euer in his ſight, and before his eies:

Cauſe that moued *Dauid* to confeſſe his ſinne.

eies: As if he ſhould haue ſaid, howſoeuer I haue a long time laine ſnorting in ſinnes, and did not feele and ſee the danger of them; yet now, being told of them by the Prophet, I ſee them, and ſo behold them, that my conſcience accuſes me for them, and I can haue no reſt, but my wounded Conſcience doth vrge mee and compell mee to confeſſe my ſinnes vnto thee.

Where firſt af all we may behold the curſed nature of ſin, when the deuill tempts a man vnto it, he doth euer hide the miſery of ſinne, the curſe of God due to ſinne, the torments of hell, and the damnation of both body and ſoule in hell for euermore: Theſe things the deuill doth labour to keep from mens eies; buzzing onely in their eares, the profite of ſinne, gaine, commodity, pleaſure, delight and ſweetneſſe of ſinne, that ſo, ſhewing them onely the golden baite of ſinne, and hiding the poiſoned hooke. he might moue men to runne headlong into all ſinne: But when

22842a



when Sathan gets his purpoſe, and men bee in his ſnare, and fallen into ſinne: Oh! how will he then preſſe their poore conſciences? then he will loade them, and ſet out their ſinnes to the full, in a moſt vgly manner; nothing then but hell fire, damnation, and the curſe of God; that ſo (if it be poſſible) he may draw them into the gulfe of deſpaire.

O that men could conſider this in time! how ſin will one day change her countenance, howſoeuer it commeth at firſt in a flattering manner, pretending nothing but friendſhid, but in the end, will leaue a ſting behind it; euen a guilty conſcience, terrour of minde, and anguiſh of ſpirit. Wherefore let vs flie from ſin, as from the biting of a ſerpent, that we be not ſtung therwith vnto eternall death; Knowing *that the wages of ſinne is death. Rom. 6. 23.*

*Doctr. 2.* An accuſing conſciéce the meanes to bring men to repentance.

Whereas *Dauids* ſinnes being alwaies before him, did vrge him to confeſſe them, yea to repent, and beg the pardon of them: wee learne that

the remembrance of our ſinnes, and the calling them to minde, together with conſcience accuſing for them, is the way and meanes to come to true repentance, to make a man confeſſe them, and begge the pardon of them: whereas if they ſlip out of our mindes, or we know them not, nor wee finde not our Conſciences to accuſe vs of them: Alas! we can neither confeſſe them, nor truely be humbled, and begge the pardon of them: And therefore *Dauid* confeſſeth heere, that by reaſon his ſinnes were euer before him, hee was continually vexed and tormented with the horrour of them, his conſcience ſtill accuſed and annoied him, and therefore hee is conſtrained and vrged humbly to confeſſe them, and to beg the pardon of them at Gods hands.

Whereas the wrath of God doth euer follow ſuch as haue ſleepy and drowſie conſciences, giuing them ouer to a reprobate ſenſe, to a ſlumbering ſpirit, and to hardneſſe of the heart,

22842a



heart, that they fall to be past feeling and can not repent, *Rom.* 1. 28. *Such as regarded not to know God, hee gaue them vp to their hearts lusts, vnto all vncleanesse, and punished one sin with another.* And surely it is iust with God, that hee should forsake vs with his grace, that haue forsaken him by our sinnes: According to that of the Prophet, *Psal.* 81. 11. *My people would not heare my voyce, and Israel would none of me: So I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels.*

Sight of sinne first step to repentance.

So then hence wee learne that a man will neuer repent truely of his sins, seek to God for pardon, neither is there any other way or meanes to bee reconciled to God, but this, to feele the weight and burthen of his sinnes, and feeling his conscience to accuse him, to vexe and to wound him till he finde God to be mercifull, and reconciled vnto him, for the pardon of them, and the appeasing and quieting of his conscience.

*Vse* 1.

Seeing till such time as the conscience

ence be wounded for ſinne, and vexed and tormented with it, a man will neuer ſeeke for pardon. Then wee learne hence, that no man can taſte of the ſweetneſſe of Gods mercy in Chriſt for his ſaluation, till hee haue taſted of bitter fruite of ſinne, and of a wounded and diſtreſſed conſcience: Looke on *Dauid*, on the Iewes. And as for thoſe that would taſte of Gods mercy, and yet are loathe to feele the ſmart of ſin, they deceiue themſelues. We ſee that ere the body bee purged, men muſt taſte of bitter pilles, of bitter potions: And as for thoſe who neuer felt any ſuch griefe nor wound of Conſcience, no ſuch aſtoniſhment for their ſinnes, they may iuſtly feare their repentance is not ſound, that they haue not, as yet, beene truely humbled: For it is certaine, that before wee can truely repent and be reconciled to God, wee muſt haue the feeling of the ſmart of ſin, and finde our hearts troubled, and our conſciences wounded.

Pſal. 6. 32. 77. Act. 2. 37.

Such may ſuſpect their repentance who feele not ſinne to wound their conſciences.

This

This confutes that fond and fooliſh Opinion of many in the world, who if they ſee any one wounded for ſin, diſtreſſed in ſoule, crying out of his miſery, and feeles his conſcience exceedingly wounded, and begins, euen to diſpaire of Gods mercy: what do men iudge of ſuch a man, ſurely, that it is nothing but melancholy and dumpiſhneſſe; and therefore they counſell him to bee merry, to go to merry company, to put away ſuch odde conceits, ſuch vaine, and fooliſh fancies: but alas poore ſoules they conſider not that it is the ſpeciall worke of God, wounding the conſcience for ſinne, that they feele the anger of God for ſinne, and are troubled and vexed for that, and till God giue mercy, and reconciliation bee had in Chriſt, there can bee no peace.

*Vſe 3.* Dead conſcience, a heauy iudgment.

We learne hence, that it is better to haue an accuſing conſcience for ſin, then to haue a dead conſcience, a benummed conſcience: a ſleepy and ſlumbering conſcience: a ſeared and frozen

frozen conſcience, for if a mans conſcience doe daily bring his ſinnes to his minde, ſo that hee ſees them before his eies, then he will be grieued for them, hee will confeſſe them and begge the pardon of them: but when a man hath a ſlumbering conſcience that is benummed, then hee goes on in ſinne from day to day, neuer feeleth any ſmart of it, nor euer deſires the pardon of it; as the poore Iewes, who ſeeing their fearefull eſtate, cry
Acts 2. 37. out, *What muſt wee doe?* ſo doe all wounded conſciences, ſeeing their fearefull ſinnes and damnable eſtate cry out for mercy, and ſeeke for pardon.

Oh it is a fearefull iudgement of God to haue a ſleepy or a drowſie conſcience: It is like a wilde beaſt, which ſo long as it lies aſleepe, ſeemeth very tame & gentle, but when he is rowzed, flies into a mans face: Euen ſo, howſoeuer a mans conſcience may ſeeme, for a time, to bee quiet; and men may thinke they haue a good conſcience indeed, yet being

ing awaked by the hand of God, it will rent out euen the very throat of their ſoule.

Seeing *Dauid* doth acknowledge heere that his ſinnes being euer before him, awaked him, and vrged him inſtantly and earneſtly to ſeeke for pardon: Wee learne that it is a good thing for vs to call our ſinnes to account, to haue them often in minde, to ſet them before our eies, the greatneſſe, number, and heinouſneſſe of them. *Doctr.* 3. Neceſſary duety to call our ſinnes to account.

Firſt, it is a good meanes to prepare vs to true repentance and humiliation for them. Lam. 3. 40.

Secondly, it is a ſpeciall means to make vs to hate and diſlike them, ſeeing the danger of them, how loathſome they be in Gods ſight.

Thirdly, the remembrance of our ſins makes vs wary that wee fall not into them againe, but our former fals makes vs take heed of falling in time to come.

Fourthly, the remembrance of our ſinnes make vs pitty other men: becauſe

cauſe, though they fall dangerouſly, yet we know wee haue fallen as well as they, therefore we hope well God will giue them repentance.

Fiftly, the continuall remembrance of our owne ſinnes, puts vs in minde of Gods mercy in the pardon of them: And when men eaſily ſuffer their old ſins to paſſe away and ſlip out of their mindes, they will eaſily fall into new, and eaſily forget the mercy of God, and how much they be bound vnto him: *Paul* he giues vs an excellent example, who remembring how hee had perſecuted the
1 Tmot. 1 Church, ſaith: *Notwithſtanding God was mercifull vnto me:* So that the continuall remembrance of our ſins puts vs in minde of Gods mercifull dealing with vs, and muſt ſtirre vs vp to thankefulneſſe.

For if we forget them, the Lord will remember them; and if wee remember them, the Lord will forget them. This then ſhould make euery man beware how hee forgetteth his ſinnes, and caſts them careleſly behind

hind his backe; for this is a ſigne that God remembers them, and will call that man to account for them.

This ſhewes the great impiety of thoſe men and women, who ſeek all meanes to put their ſins out of their minds, to ſmother the checks of their conſciences, by ſports and paſtimes, by merry company, or by ſome other meanes to keep themſelues from the ſight of their ſinnes, they can not abide to heare of them by others, or to thinke of them themſelues, but put away the remembrance of them by all meanes poſſible: How ſhould theſe euer repent and be humbled for them, how ſhould they confeſſe them with teares, and beg the pardon of them?

*Vſe 1.*

Note of a wicked man.

It muſt ſtirre vs vp to the ſerious and often meditation of our ſinnes, to keepe them in memory, our old ſinnes and new ſinnes, open and ſecret, euen the ſinnes of our youth to humble vs, and to cauſe vs to keepe in minde the endleſſe mercy of God in

*Vſe 2.*

Pſalme 25

in pardon of them: and therefore we ſhould doe well to ſet ſome time apart to call our life to account;

Pſal. 4. 5. *Tremble and ſinne not: commune with your heart vpon your bed, and bee ſtill:* Where *Dauid* cals vpon *Sauls* Courtiers, to feare Gods iudgements and threatnings. It is a ſpeciall meanes to humble vs, and to moue vs to repentance, to keepe a note of all our ſins, and ſlips, and fals, that we may euer haue matter to humble our hard and ſtony hearts.

*Vſe 3.* Cauſe why ſo few doe repent.

Wee ſee the cauſe heere why ſo few do truely repent and confeſſe their ſinnes to God, and begge the pardon of them; namely, becauſe their ſins be euer out of their ſight, though they pry into and eſpie the ſinnes of other men, and haue them in their ſight, yet do they caſt their owne behind them: and by that meanes neuer ſetting their ſinnes in ſight, they forget them, neuer bee humbled for them: but the Lord threatneth all ſuch, that if they will not ſet their ſinnes before them, then

will

will hee take the paines to ſet them all in order before them, one by one, *Pſalme* 50. *I will reproue thee, and ſet before thee the things that thou haſt done, O conſider this, yee that forget God, leſt hee teare you in peeces, and there be none to deliuer you.*

When as *Dauid* ſaith in the confeſſing of his ſinnes, that they were euer in his ſight; firſt, they all this while grieue and vex him, wound his ſoule and conſcience, wee learne that ſinne once knowne and felt, doth ſo accuſe and wound the conſcience of a poore ſinner, that there can bee no reſt and quietnes vntill it bee pardoned: For it was euer in his ſight, and before his eyes, troubling and vexing his minde, and wounding his conſcience. And as it was with *Dauid*, ſo it fares with euery poore ſinner, after the Lord in mercy opens our eyes, to come to the knowledge of ſinnes and our miſery by them, ſo as our conſcience doth accuſe vs, and we feele the weight of Gods anger preſſing downe our ſoules; there can

*Doctr.* 4. Sin once knowne doth euer accuſe till it bee pardoned.

be nothing but hell and anguish for the present time: nothing but extreme sorrow and vexation of spirit, till wee finde some comfortable answere from God for the pardon of them. As we see a poore prisoner, arraigned, conuicted, and condemned to death; there is nothing but sorrow and griefe, no ioy in wife, child, friends, lands, liuings, gold, or siluer, meate or musicke: onely the gracious pardon of the King can reuiue him, and make him a glad man. So it is with a poore sinner arraigned in his owne conscience for sinne, conuicted and condemned in his owne soule, before the barre of Gods Iudgement: nothing can now comfort him and cheere him vp, and reuiue his wounded conscience, but the gracious pardon of God, the generall pardon of Gods mercy, sealed with the bloud of the Lambe of God, that takes away the sins of the ~~word~~ *world*.

*Note.*

*Vse* 1. This shewes the miserable and pittifull estate of many thousands in the world,

world, who lie in ſin, rot in ſin, and neuer ſeeke for pardon, neuer ſeeke for mercy at the hands of God: And if they finde and feele their ſins, then they run to this vanity and that paſtime, to ſmother the checks of their conſciences, and by merry company, eating, and drinking, carding, dicing, &c. ſeeke to ſtop the mouth of their conſciences, and to ſmother it: But alas, wee ſee this is cold muſicke for a wounded conſcience; *Saul* thought to haue preuailed by this, at what time hee called *Dauid* to play and make muſicke before him, but by and by his wound was greater: for theſe men that ſeeke by ſuch deuices to ſtop the mouth of their conſciences, they do as a man that is in the fit of a burning ague; he is hote, and to coole his heate, he drinketh a draught of cold water, that indeed (for the preſent) will ſomewhat alay the heat of his ſtomacke, yet by and by his fit is increaſed, and made the worſe.

Indirect courſe that worldlings take.

Let vs neuer giue any reſt vnto *Vſe 2.*

our ſoules, till wee haue gotten the aſſured perſwaſion of the pardon of all our ſinnes: for ſo long as the conſcience doth accuſe for ſin, ſo long
Rom. 5. 1. we ſhall finde no reſt nor quietneſſe, no, there is no peace till wee bee reconciled to God by true repentance: and till the conſcience leaue accuſing, let vs neuer leaue repenting and humbling our ſelues for the pardon of our ſins.

It is to be obſerued, that *Dauid* in the confeſſion of his ſin ſaith, *I acknowledge my ſinnes:* not ſpeaking of his great ſin of Adultery alone, but of many ſins wrapped vp together: for hee did not onely commit adultery with *Berſhaba* the wife of *Vrias*, but ſhead his guiltleſſe and innocent bloud: yea with him cauſed, as it is like, many of his good ſubiects and loyall ſouldiers to bee ſlaine: hee ſought to couer his ſin cloſely and cunningly, by bidding *Vrias* to goe home to his wife, that ſo the childe might be thought to be his: And to all theſe he added this, that hee layd the

22842a



the whole Church of God open to the enemy, to the anger of God.

Hence then note for our inſtruction, that *Dauid* confeſſing that one ſin will neuer go alone, but ſin goes by couples, by heapes, one in the necke of an other: As hee that taketh a chaine by the end, and pulleth but one lincke, all the reſt doe follow: ſo, if a man let liberty to one ſin, that ſin will not go alone, but draw another: adultery will often bring murther with it, ſwearing, lying, with it: ſo drunkenneſſe, whoredome, &c. The Apoſtle biddeth vs, *Not to walke as children of darkeneſſe, in ſurfeiting and drunkenneſſe, not in chambering and wantonneſſe, not in ſtrife and enuying:* ſhewing vnto vs, that ſinnes go by couples, and one drawes on another, and will hardly go alone.

*Doctr.* 5. Sin neuer goes alone

Rom. 13. 13.

It is like the Gangreene or Canker, it fretteth and eateth further and further; the hand infecteth the arme, and the foote the legge, and ſo one member an other, till it hath diffuſed it ſelfe ouer the whole body, if the

part that is infected bee not cut off at the beginning. This doth the Apoſtle teach, 2. *Tim.* 2. 16. *Stay prophane and vaine bablings, for they increaſe vnto more vngodlineſſe, and their word will fret as a Canker.* Saint *Iames* alſo ſheweth the fruitfulneſſe of ſinne, ſaying; *When luſt hath conceiued, it brings forth ſinne, and ſinne when it is finiſhed it brings forth death.* And as ſin doth increaſe, ſo do Gods iudgements, *Leuiticus* 26. 22. 23. *If yee walke ſtubbornely againſt mee, and will not obey mee, I will then bring ſeuen times moe plagues vpon you, according to your ſinnes: yet if by theſe yee will not bee reformed by mee, but walke ſtubbornely againſt mee, then will I alſo walke ſtubbornely againſt you, And I will yet ſmite you ſeuen times for your ſinnes.* And thus we ſee againe how God will keep a proportion betwixt our ſins and his puniſhments.

*Vſe 3.* Seeing this is the curſed nature of ſin, that it will neuer go alone, but one will draw on another, whoredome, murther, hypocriſie, &c. it ſtands

22842a



ſtands vs all in hand to take heed wee giue liberty to no ſin, liue in none, delight in none: for if wee do, we ſhall finde that one ſin will neuer go alone: but let vs abhorre all, hate euery ſin, and ſtriue againſt all: wee ſee this common in the world, that if a man ſhall yeeld to one ſin, by and by it will draw him to another: and often (as it was in *Dauid*) whoredome will bring murther with it, ſometimes of the husband, ſometimes of the childe, ſometimes of two or three: And therefore let vs bee carefull to ſhunne and auoide euery ſin, liue in none: For though one ſinne bee enough to carry a man to the gulfe of hell, yet one will neuer goe alone. *Note.*

Wee ſee this in the example of *Caine*, *Geneſ.* 4. 8. hee was reproued of God for his malice conceiued againſt his brother; *But he hearkened not to the voyce of the Lord, but hardned his heart, and ſhed innocent bloud, euen the bloud of his brother.* This appeares in *Iudas*, *Math.* 26. hauing

once entertained couetouſneſſe in his heart, fell from couetouſneſſe to Treaſon, and at laſt became a very diuell incarnate. The like wee may behold in *Saul* 1. *Samuel* 16. 1. who fell away from God ſtep by ſtep, vntill the Spirit of God had vtterly forſaken him, and hee brake out in open rebellion againſt Almighty God. For as amongſt all the bleſſings which the Lord doth beſtow vpon the ſonnes of men in this world; a ſoft and tender heart is one of the greateſt, which is checked and controuled, and ſoone made bleed: ſo there can bee no greater curſe laid vpon man, then a haue a rebellious heart, which hoordeth vp euery day vengeance againſt it ſelfe.

Left 152 P

## VERSE IIII.

4 *Againſt thee, againſt thee, onely haue I ſinned, and done this*

228428



*this euill in thy ſight, That thou maiſt bee iuſt when thou ſpeakeſt, and pure when thou iudgeſt.*

IN this verſe, and the two that follow, *Dauid* proceedeth in the humble acknowledgement and confeſſion of his ſinnes: firſt his actuall ſinnes: ſecondly, from them he commeth to the fountaine and beginning of all ſin: namely, his naturall corruption wherein hee was conceiued and borne: and this originall ſin hee ſpeaketh of in the next verſe following.

In this verſe *Dauid* knowledgeth his ſpeciall ſins.

This fourth Verſe containeth in it two parts: firſt, a free acknowledgement of his particular, ſpeciall and actuall ſinnes: in the ſecond, he doth cleere the Lord of all cruelty and iniuſtice, that howſoeuer the Lord had not onely ſharpely reproued him by the miniſtery of *Nathan*: but alſo puniſhed him and grieuouſly afflicted him for his ſinnes, in taking away

Two parts.

way the childe that was borne in adultery: yet hee doth acknowledge the Lord to bee iuſt and righteous in all his waies.

Two parts

In the firſt part of the Verſe, conſider firſt, the party to whom he confeſſeth, *Againſt thee, againſt thee onely*, where hee ſheweth the great dolour and extreme griefe of his minde for his ſinne againſt God, in that hee doubleth the words, *Againſt thee, againſt thee*: Secondly, wee are to obſerue how he doth acknowledge his ſpeciall and particular ſinne; namely, adultery, murther, and ſhedding of innocent bloud, *I haue ſinned and done this euill in thy ſight.*

1

*Againſt theſe*: Theſe words are expounded diuerſly: Firſt, that it is as much as if *Dauid* ſhould haue ſaid, O Lord, howſoeuer I haue grieuouſly ſinned, in committing adultery and murther, yet I haue ſo hid my ſin from man, that there is none that knew it but thou alone: ſo that hee acknowledgeth all the ſin was againſt

againſt God, becauſe no mortall man was priuy to his ſinnes.

Others expound it thus: That although *Dauid* had offended againſt man, yet he was eſpecially wounded and grieued, for that he had broken the Law of God: So that though it be true that he had done great wrong to his faithfull ſeruant, and moſt loyall ſubiect *Vrias*, yet heere was that that killed his heart, and wounded him to the quicke; namely, becauſe he had offended his moſt mercifull and louing God: as if he ſhould haue ſaid, O Lord my God; although the whole world ſhould cleare mee, and no man liuing ſhould accuſe me, yet it grieueth me at the heart, becauſe I haue offended thee my moſt mercifull God.

Hence firſt I note, that howſoeuer a man may hide his ſins from men, and Angels, yet it is impoſſible to hide it from the al-ſeeing eyes of the Almighty. *Dauid* had committed adultery cloſly, hee had laboured to hide it, & couer it, by marrying *Bersha-*

*Doct.* 1. A mans ſinnes are open before God.

*ſhaba* the wife of *Vrias*: but yet alas, all his ſhiftes and cunning fetches cou'ld not hide it from God: hee ſaw it, and obſerued it, and now *Dauid* confeſſeth the ſame; *Againſt thee, Againſt thee:* The like wee ſhall ſee in *Ioſephs* brethren, when they ſold him into Egypt; ſo in *Ieſabel* in putting *Nabaoth* to death: So in theſe dayes men bee cunning to commit adultery cloſly in the twi-light, in the darke corner, in cloſe and ſecret manner; to lie, ſteale, deceiue, commit adultery, fornication, and all vncleanneſſe: But poore ſoules, they doe deceiue themſelues, for thou canſt not hide thy ſinnes from Gods all-ſeeing eies, night and day is all one to him: Yea the Lord doth ſearch the very heart and reines, *Vnderſtanding our very thoughts long before:* 1. *King.* 8. 39. *The Lord ſearcheth all hearts, and vnderſtandeth euery worke of the minde.* Againe, *Pſal.* 139. 2. *Thou knoweſt my ſitting downe, and my riſing vp, Thou vnderſtandeſt my thoughts long before, There is not a word in my tongue*

Geneſ. 37. 1. Reg. 21. Reu. 2. 18. Pſalm. 139 Be as thou ſeemeſt,

Or ſeeme as thou art

*but*

*but thou (O Lord) knoweſt it altogether.* And ſurely when this perſwaſion taketh place, that the Lord is preſent euery where, and ſees all things, there doth religion, conſcience, and obedience beginne in that man: for hee that hath the Lord alwaies before him, will not greatly fall, *Pſ.* 16.8 *Hebr.* 4.13. For the Lord will finde out euery tranſgreſſion, though neuer ſo ſecretly concealed, which may teach vs in all things to keepe faith and a good conſcience; for although we may delude men, yet wee cannot deceiue the Almighty.

*Vſe* 1. Folly of ſinners deſcribed.

This condemnes the extreme folly and madneſſe of men and women, who if they can hide their ſins from men, they care for no more: And therefore do they labour to commit them cloſely and cunningly, but vſe all thy skill, cunning, and pollicy, yet thou canſt by no meanes hide thy ſins from the cleare ſight of God.

*Note.*

Thou maieſt lie, diſſemble, and deceiue ſo cloſely, that no Man nor Angell can detect thee: thou mayeſt com-

commmit adultery in the darke, and vnder a Canopie, ſo as no man liuing ſhall be priuy to it: Thou maiſt ſteale when none can ſee thee; but all this while, remember that thou ſtandeſt naked before God: Hee ſees thee, his all-ſeeing eyes, like a flame of fire, pierceth into thy heart and intrailes. Many men like *Gehezi* when they haue ſinned, can wipe their mouthes ſmoothly, and demurely ſay, *Thy ſeruant went no whither:* But let them remember euer, that it is impoſſible to hide their ſinnes from God, though they may couer them from men. But of this heereafter.

Heb. 4. 13.

*Vſe* 2. This Doctrine may ſerue for an excellent preſeruatiue againſt all ſecret ſinnes; for this is the curſed nature of man, to abſtaine many times from actuall ſinnes onely for ſhame, or feare of puniſhment, which otherwiſe would make conſcience of no ſin: Oh that ſuch men would remember, that though they be out of the ſight of men, yet they bee in the

the preſence of the Almighty, hee ſees them and beholds them, euen in the darkeſt night, and in the ſecreteſt corner, his eyes are like to a flame of fire, *Reu.* 2. 18. And although men may bleare the eyes of men, yet they cannot bleare the eyes of the Almighty.

It would bee an excellent meanes to bridle them, and to keepe them from many horrible ſinnes, which otherwiſe they would commit. For the Lord looketh narrowly vpon vs, and ſearcheth very ſtrictly into vs, wee cannot haue the leaſt vncleane thought within vs, but hee which is moſt pure doth ſee and behold vs. Hee could diſcouer *Iudas* his hypocriſie, and therefore called him a diuell. Hee ſees againe *Nathanael* his ſincerity, and therefore pronounceth him a true *Iſraelite, in whom there was no guile.* So that they that commit ſinne in ſecret, hee that ſees in ſecret, will one day reward them openly. When *Cain, Gen.* 4. 5. brought vnto God an Oblation of the fruit of

of the ground, hee had no regard to him, nor to his offering, becauſe that the Lord ſaw the ſecret hypocriſie of his heart. And this is the reaſon that *Dauid* vſeth to perſwade *Salomon* his ſonne, to haue a care to learne, and to practiſe the will of God, 1. *Chron.* 28. 8. *And thou Salomon my ſonne, know thou the God of thy Fathers, and ſerue him with a perfect heart, and with a willing minde, for the Lord ſearcheth all hearts.*

*Doctr.* 2. What ſorrow it is that accõpanies repentance. The perſon whom he had offended.

When as the Prophet *Dauid* repeateth the words, *Againſt thee, Againſt thee*: heere marke the extreame ſorrow and griefe of *Dauids* heart, that hee had ſinned againſt his merciſull God, what was it that ſo grieued his ſoule? The ſhame of his ſin could not: for that was not knowne but to God onely: neither feare of puniſhment; for what man durſt bee ſo bold as to call him to account: but that hee had beene ſo vile and wretched, to ſinne againſt his moſt louing God, this was the thing that made his heart to bleed: which muſt

*Dauids* ſin aggrauated.

teach

22842a



teach vs all this leſſon, That whenſoeuer we fall into any ſin, this conſideration aboue all other ſhould ſinke deepeſt into our hearts; namely, the conſideration of the perſon whom we haue offended, and that not ſimply againſt man, but againſt God himſelfe.

And this ſin of *Dauid* is aggrauated in diuers reſpects.

Firſt, *Nathan* telleth him, that Almighty God had giuen him that Kingdome, and the Wiues of his Lord, and if that had beene too little, hee would haue giuen more, 2. *Sam.* 12. 2. Sam. 12.

Secondly, that *Dauid*, a man whom God had ſo honoured, that had taken him from a ſheepe-fold, and gaue him a Scepter; which, by his mighty power, made him eſcape the hands of all his enemies, and had graced him with the gift of his Spirit: Who had made ſo great proceedings in Religion, and the worſhip of God: it could not but cut him and wound him at the very heart, that

he ſhould ſo fowly fall.

Thirdly, in that his example ſhould bring a great ſlander to the Church of God, and open the mouthes of the vncircumciſed Philiſtims, to reproach them and reuile them, as wee ſee in *Shemei.*

Fourthly, in that he had by his ſins laid open the Church and people of God to his iudgements, to plague and puniſh them.

True note of repentance.

Now from this practiſe of *Dauid*, we learn that which I taught before; namely, that the children of God are grieued for ſinne, becauſe it offends and diſpleaſes their mercifull God. *Dauid* needed not to haue beene ſo much troubled for his ſin, either for ſhame, for it was not knowne but to God alone: or puniſhment, for none could call him to account: but that hee had offended his mercifull God and louing Father, it did torment and vex his conſcience exceedingly; ſo euery child of God that truely repents of ſin hee is more grieued for ſinne, becauſe it offends God, then for

for feare of ſhame or puniſhment. As wee ſee in *Dauid, Pſalme* 119. *I haue hid thy word within my heart, that I might not ſinne againſt thee.* The like wee may ſee in *Ioſeph, Gen.* 39. when hee was tempted to lewdneſſe by his adultreſſe Miſtreſſe, his anſwere is worthy to be remembred of vs; *How can I do this great wickedneſſe and ſinne againſt God?* The wrong that hee ſhould haue done vnto his Maiſter, did not ſo much preuaile with him as that hee knew hee ſhould ſinne againſt God: And the like may be ſaid of *Peter, Math.* 26. Who remembring how kind and louing Chriſt had beene to him, euen to pray to his Father for him, when Sathan deſired to buffet him: That told him, *Math.* 16. *That the gates of hell ſhould neuer preuaile againſt him.* The looking back of this his Maiſter wounded him to the heart, that hee ſhould ſin againſt him, ſo cowardly to deny him.

Well, ſeeing this is the nature of true repentance, of godly ſorrow, *Vſe* 1.

and remorce of conſcience for ſinne, that the child of God is grieued for ſinne, becauſe it diſpleaſeth God his moſt louing and mercifull Father, as in *Ioſeph*, *Dauid*, the Prodigall ſonne, &c. let vs labour to finde our hearts thus affected, that wee can mourne for ſin, becauſe it is ſin, and offendeth God our louing Father; though none knew of it, nor could accuſe vs for it; nay, although there were no hell, nor iudgement to condemne vs, yet that wee finde our hearts wounded for our ſecret ſins, for our cloſe ſinnes and hidden corruptions; becauſe wee know they offend our moſt gracious God and louing Father.

Let it be farre from vs to ſay with *Pharaoh*, *Exod.* 5. *Who is the Lord?* that I ſhould bee afraid to ſin? Oh! know (O man) whoſoeuer thou art that exalteſt thy ſelfe in this manner, to ſinne with a high hand againſt the Lord, That the Lord is as a conſuming fire: It is hee that drowned *Pharaoh* for all his pride, *Exodus* 14.

It

It is hee that made Ieruſalem a heape of ſtones, *Math.* 29. It is hee that ſent lice vpon *Herod*, *Actes* 12. and fire vpon *Sodome*, *Geneſ.* 19. Learne therefore to know God aright; and it will make thee quake and tremble to ſinne againſt him.

This ſheweth that moſt mens repentance is but counterfeit and vnſound; for were it not for feare of ſhame and puniſhment, they could bee content to commit ſin, to liue in ſin from day to day, as *Potiphars* wife tempted *Ioſeph* continually to ſinne and vncleaneneſſe, alas ſhee thought not, that God ſhould ſee or behold it: But whatſoeuer thou art, vnleſſe thou finde thine heart humbled for thy cloſe and hidden ſinne, and ſecret corruption, I tell thee thou art not truely humbled: the verieſt beaſt and Atheiſt that euer liued may confeſſe his knowne ſins, and in regard of the ſhame and puniſhment be ſorry for them, as *Pharao, Iudas, Saul, Simon Magus, &c.* but heere is godly ſorrow which brings

*Vſe* 2.

Gen.39.

Exo.20.17
1.Sam.15.
Mat. 27.3.
Act. 8.25.

repentance neuer to be repented of, to be grieued for ſinne, though wee ſhould haue neither ſhame nor puniſhment, ſeeing it offendeth a gracious and mercifull God. As we ſee two children, one is a naturall, louing and dutifull childe; and hee is loath to offend his father, though he neuer corrects him, becauſe hee ſees his father kinde vnto him: An other that is of a froward nature, hee is loath to ſinne before his father, for feare of the whip, and therefore out of his fathers ſight hee will play his prankes.

A ſimile.

*Doctr.* 3. Apenitent perſon neuer excuſes his ſin.

In that *Dauid* thus laies open his ſin, though it was ſecret, and doth aggrauate it: We learne that he that truely repenteth of his ſin, will not excuſe it, mince, hide, and cloake it, and ſeeke ſtarting holes to conceale it: But he will truely and humbly acknowledge it, lay it open and make it manifeſt vnto God: hee doth not blame the folly of the woman; nor by any meanes ſeekes to hide his ſin, but layeth it open before the Lord,

*Againſt*

*Againſt thee haue I ſinned:* ſo it is the manner of Gods children that doe truely repent to lay open their ſins in the worſt and vileſt manner, to make them greater, nor leſſer.

Well then, this doth ſhew, that thoſe men are not truely humbled, neither yet haue truely repented that doe ſeeke ſtarting holes for ſinne: I am not alone, if I go to hell, I ſhall haue more company: It is but the faſhion, and if I do no worſe then ſweare by faith, troth, &c. the Lord, I hope, will pardon me: This excuſing and cloking of ſinne, is a ſigne of a naughty and diſſembling heart, that that man or woman is not truly humbled as they ſhould: We ſee this in *Saul*, hee was ſo farre from aggrauating and increaſing his ſinne, that he found out many excuſes, *The people did it, and it was to offer ſacrifice.* So the wicked at the day of iudgement are farre from confeſſing their ſins, that they excuſe them: ſo that it is a note of a wicked and graceleſſe heart to excuſe ſin, to hide it, and

*Vſe* 1. Note of wicked mã

1. Sam. 15. Math. 15.

Pro. 28. 23 couer it, and he that doth ſo, ſhall neuer finde mercy.

*Againſt thee, Againſt thee onely haue I ſinned.*

IT may heere bee demanded how *Dauid* could ſay that hee had onely ſinned againſt God? Did he not ſin againſt *Vrias* his faithfull ſeruant, and louing ſubiect; firſt, in committing adultery with his wife, and then in cauſing his innocent bloud to bee ſhed? How then could *Dauid* ſay heere, *Againſt thee onely haue I ſinned?*

I anſwer: Firſt, *Dauid* had ſinned indeed againſt *Vrias*, and that two maner of waies; firſt, in his wife, not in his goods, for then perhaps hee might haue made amends, but taking his wife out of his boſome (as *Nathan* telleth him) hee could neuer make a recompence: Whea *Abimelech* a heathen King *Geneſ.* 20. did ignorantly take *Abrahams* wife into his houſe,

22842a



houſe, when hee knew the ſame (although hee defiled her not) gaue *Abraham* a large gift for ſatisfaction. What ſatisfaction then might *Dauid* giue, being not a heathen man, but a Prophet of the Lord, who wittingly takes the wife of *Vrias*, and defiled her?

Secondly, beſides his wife, he taketh away his life alſo: The deuill could ſay, *Iob* 2.4. *Skinne for skinne, and all that a man hath will hee giue for his life:* yet as precious as a mans life is vnto him, *Dauid* addeth this iniury to the former, taking away his life alſo.

Againe, *Dauid* ſinned, not onely againſt the husband, but againſt the Wife alſo, corrupting her chaſte minde, and alluring her vnto follie.

And vnto this ſinne committted againſt *Vrias* and his wife, I might adde the ſinne againſt the childe begotten in baſtardy; the innocent bloud of all thoſe of his loyall Subiects that were ſlaine with *Vrias*, his ſinne

ſinne againſt his owne houſe and family: As alſo his ſinne againſt the whole Church and people of God, laying them open to Gods iudgements for his ſake. But yet all theſe ſinnes againſt men, how great or grieuous ſoeuer they were, hee accounteth them as nothing in compariſon of his ſinne againſt God, and therefore ſaith, *Againſt thee onely haue I ſinned.*

Secondly, I anſwere; that all ſins of what ſort ſoeuer they be, they be great ſins, becauſe they be againſt the Law of God: And were it not for the Law of God, forbidding ſinne, and commanding vertue, there ſhould bee no ſinne: For what is ſinne but the tranſgreſſion of the Law of God? And therefore *Dauid* acknowledgeth his ſinnes were againſt God, hee had rebelled and tranſgreſſed his Law and Commandement: hee had not now to doe with *Vrias*, or any mortall man: But with the iuſt and moſt righteous God, whoſe holy Law hee had moſt

22842a



moſt rebelliouſly broken and violated: for if the Lord had not forbidden men to commit Adultery, it ſhould bee no ſin: and if the Lord had not ſaid, *Thou ſhalt not kill,* it were then no more ſin to kill a man, then to kill a dog: But ſeeing the Law of God forbiddeth it, therefore it is ſin, and deſerueth eternall damnation. Hitherto of the ſenſe of theſe words. Rom.6.23.

Seeing all ſin is the tranſgreſſion of the Law of God, whether it bee immediately as the ſins of the firſt Table, or mediately, when in ſinning againſt our brother, wee do ſinne againſt God: It followeth that God alone can pardon and forgiue ſinne, for it belongeth to him alone to pardon the fault againſt whom it was committed: but all ſin is againſt Gods Law; therefore, hee alone can pardon and forgiue it: And this is affirmed by the Phariſies, *Who can forgiue ſinne but God onely?* Luke 5.21. *Doctr.* 4. God alone can forgiue ſins.

No creature hath this power, for hee

hee that can forgiue ſins, muſt bee able to take away the puniſhment of ſin, which is death, hell, and damnation. Now then to ſay that a man can properly forgiue ſin, is in effect to ſay, that a man hath power ouer death and hell, which cannot be.

*Vſe* 1. Seeing none can pardon ſin but God onely, becauſe all ſin is againſt God alone: No man on earth, no Saint or Angell in heauen can pardon and forgiue ſinnes, but God onely: This condemneth the blaſphemous and curſed doctrine of the Church of *Rome*, who do hold and teach, that the Pope can as truely and as properly forgiue ſinnes, as God himſelfe. This one point of doctrine taught & held by the Church of *Rome*, doth proue their Pope to bee Anti-chriſt, euen that man of ſin the Apoſtle ſpeaketh of, who makes himſelfe equall to God: And as Almighty God can pardon ſinnes, ſo will his holineſſe pardon ſinne: and whereas God neuer gaue any ſinner

Pope Antichriſt.

2. Theſſ. 2.

pardon

22842a



pardon of ſinne, before they were committed and repented; yet the Pope can, and doth giue out his pardons for a peece of money, for ſinnes paſt, preſent, yea for twenty yeares to come: for treaſon, for murther, adultery, yea any ſinne: then which, what can bee more blaſphemous and dangerous to giue men licence to ſinne, and open a gap to all manner of villany? For who will bee afraide to ſin, if hee may haue a pardon for ſin before it bee committed.

Horrible impietie.

Seeing *Dauid* confeſſeth that hee had ſinned againſt God alone, hee doth acknowledge, though all men ſhould pardon his ſins, and wincke at it: yea ſhould ſeeke to flatter him being a King, yet hee could not be ſo ſatisfied, becauſe the ſin was againſt Gods Lawes and Commandements: and therefore hee ſeeketh to God for pardon: ſo when wee ſin againſt men, offend our neighbour and brother by lying, adultery, murther, &c. yet let vs know we haue to do

*Vſe.* 2.

God offéded when our brother is iniured.

do with God, and though all men ſhould pardon me, and winke at my ſinne; yet, vnleſſe the Lord ſeale my pardon, it is not worth a button.

*Nota.* When great men ſin by adultery and murther, by oppreſſion and cruelty, they haue their claw-backes and flatterers, who will ſmooth and flatter them, leſſen and excuſe their ſinnes; yea, ſay all is well done: but alas! when the Law of God is broken, vnleſſe hee pardon, all the flattering and ſoothing of men, is nothing worth.

*Vſe 3.* Seeing all ſinne, to ſpeake properly, is againſt God, becauſe it is the breach of his Law; therefore it followeth, that all the puniſhing of ſin belongs to God: hee alone is the auenger of ſin, *Vengeance is mine,* Rom. 12. 19 *ſaith the Lord, and I will repay.* Where the Apoſtle ſheweth, that all puniſhing and reuenging of ſinne belongeth to the Lord alone, becauſe that God alone is the perſon which is wronged and iniured, and not man, to ſpeake properly; ſeeing not mans

Law,

22842a



law, but Gods Law is violated and broken: And if his Law were not broken, no man, nor any other creature ſhould haue any cauſe to complaine, and therefore all puniſhing and vengeance for ſinne belongeth properly to God, and vnto ſuch whom hee ſhall appoint to bee his Lieutenants on earth, and Miniſters to ſtand in his ſtead to puniſh ſinne.

And therefore firſt this ſheweth, that thoſe men do much offend, who when the Law of God is broken by wicked and vngodly men, can winke at their ſins, and will not vnſheathe the Sword put in their hands to the end to ſmite the ſame. But can ſuffer many great and horrible ſinnes to be committed, that the Lord himſelfe many times is faine, by the ſword, plague, peſtilence, or other waies to execute iudgement on vngodly men, ſweeping them away by heapes.

This practiſe of *Dauid* condemnes the common practiſe of the world: *Vſe 4.*

if

if men do ſinne, and do ſome euill that is knowne to the world, what do they then? They ſeeke to pacifie the party offended, to ſtay his diſpleaſure, either by money, or by friends, or by ſome other meanes: but alas! they regard not the anger of God, whoſe Maieſty is offended and Law tranſgreſſed: But *Dauid* heere confeſſeth that hee had not to do with man, but with God, whoſe moſt holy and righteous Law hee had broken; and although all men would willingly haue pardoned the fault, yet that could not content him till hee had got the pardon of God, ſealed in the bloud of Chriſt Ieſus: So let vs, though we muſt, and may, labour to bee reconciled to men, yet let vs looke vp higher to the hand of God: to bee reconciled vnto him, to beg pardon at his hands, and to be at one with him. Alas! what ſhall it boote vs to get the Kings pardon, for murder, adultery, theft, &c. if the King of heauen pardon not, and do not forgiue the ſame? What if wee

*Note.*

can

22842a



can appeaſe the anger of man, and be in danger of the iuſt and ſeuere anger of the eternall God? And therefore let vs go to God, flie to him, labour for reconciliation with him.

If any doe obiect, it ſeemeth that wrongs done to men, are no ſinnes, and not to be repented of. I anſwer, That followeth not: For whether the wrong be done directly againſt God himſelfe, as all the commandements of the firſt Table concerne God: or indirectly againſt God, and directly againſt our brother, as all the ſinnes of the ſecond Table concerne our brethren: yet, inſomuch as the Law of God is broken, either in the firſt or ſecond Table; therefore the chiefeſt fault & wrong is againſt God himſelfe: yet wee are not to thinke that ſinnes done againſt men are no ſinnes; but that wee are to be humbled for them, becauſe in ſinning againſt our brother wee ſinne againſt God, whoſe Law we break: and therefore we muſt reſtore foure

*Obiect.*

*Anſwere.*

fold, we muſt bee reconciled to our brother, and ſeeke to right wrongs done vnto him; Thus much of the perſon to whom *Dauid* confeſſeth; not to any maſſe-prieſt, but to God alone, who alone was offended, and who alone could pardon his fault.

Now in the ſecond place wee are to come vnto the thing confeſſed: namely, his particular ſinnes and impieties, *And done this euill in thy ſight.* In the former words, *I haue ſinned*, he ſpake more generall: in theſe words hee points out his particular and ſpeciall ſinne, *And done this euill* (adultery and murther) *in thy ſight.*

Marke what is that which moſt wounds *Dauids* conſcience, and troubles his minde: not ſo much feare of ſhame and reproach in the world; nor yet feare of puniſhment: but his ſinne, his vile ſinne, is it that wounds him, that gals him, that doth kill his heart, and grieues his poore ſoule, *Againſt thee, Againſt thee haue I ſinned:* as if hee ſhould haue ſaid: O my God, it grieues me exceedingly, and

wounds

228428



wounds my heart, that euer I ſhould be ſo vile to ſin againſt thee my gracious and merciſull God: I care not for the ſhame of the world, or feare of puniſhment, but my ſin, my ſin is that which doth wound mee, and gripeth mee at the heart.

So that our leſſon is this, that the childe of God that truely repents, nothing more grieueth him then ſin, becauſe it is ſin, and breaks the Law of God; he is more grieued for ſin thē either for ſhame or puniſhment.

Well, ſeeing this is true repentance, to be grieued for ſin, and that more then all other things, not for feare of ſhame or puniſhment ſo much, as becauſe it offends a merciſull God, and louing Father; lets try our repētance: art thou grieued more for ſin then any thing elſe, becauſe it offendeth God and diſpleaſeth him? and couldeſt thou mourne for ſinne, if there were no ſhame nor puniſhment, hell nor iudgement? it is a certaine ſigne of true repentance: but alas! thoſe that can weep for feare of *Vſe.*

punishment and shame of sinne, many times are nothing at all grieued for sinne, in regard of God, whose most holy Law is broken: And therefore their repentance is not sound.

*Doctr.* 5. Acknowledgment of particular sins required.

Marke how *Dauid* doth not onely in generall acknowledge his sin; but he points out his particular euill, and speciall sinne of close adultery and murder, *I haue done this euill* (this grieuous sinne) *in thy sight*: Howsoeuer I laboured to smother and hide it, yet thou wast an eye-witnesse and very priuy vnto it: So then hence wee may learne, that in true repentance, there must bee acknowledgement and confession of our particular sinnes and offences, that we may say, *I haue sinned and done this euill in thy sight:* lying, stealing, drunkennes, whooredome, murder, &c. We must come to particular and speciall sins: *Dauid* hee acknowledgeth his particular sins, of numbring the people; and of matching with the vncircumcised nations.

1. Chr. 21. 8
Ezra. 9.

And

And thus do the people of Iſraell deale in their conuerſion, 1. *Sam.* 12. 19. *Pray for thy ſeruants to the Lord, that wee die not, for we haue ſinned in aſking vs a King, Beſides all our other ſinnes.* So the Apoſtle *Paul* 1. *Tim.* 1. 13. declareth there, that many things troubled him; yet this eſpecially, that hee had beene a blaſphemer, a perſecutor, and an oppreſſor, not worthy to be called an Apoſtle. This appeareth likewiſe by the example of the Iewes, *Actes* 2. As alſo in the conuerſion of *Zacheus*, *Luke* 19. who hauing been a griper and an oppreſſor, offered to make full reſtitution: So that wee ſee it is a certaine note of true repentance, to be touched with the feeling of a mans particular ſins committed againſt God.

Seeing *Dauid* and all the ſeruants of God, when they haue beene truly humbled, haue repented and confeſſed their particular ſinnes, vnto the Lord: this ſhewes moſt men and women haue not true repentance, but onely the ſhadow of it: Alas! the *Vſe* 1.

vileſt Atheiſt in the world, a reprobate, and one that ſhall neuer bee ſaued, may confeſſe this in a generall and confuſed manner; we are all ſinners: but if we will truely repent indeed, wee muſt looke to confeſſe our particular ſinnes, to finde them out one by one: aud to acknowledge them vnto the Lord with griefe, and ſorrow and hatred of them: but alas moſt men and women content themſelues, in generall termes, to confeſſe they bee all ſinners, although they know not in particular wherein they haue offended; yea, if they be examined in particular, they thinke they do keepe all the commandements of God.

But wee muſt vneaſe our ſelues, and vncouer our particular ſins, if we would haue God to couer them with the bright robes of Chriſts righteouſneſſe. If a ſicke man come to the Phyſitian, and onely tell him hee is ſicke, and neuer ſhew him his particular griefe and diſeaſe that troubleth him, and the manner thereof, with

228428



with all the circumſtances belonging to the ſame, hee can neuer look to be cured: So likewiſe if wee come to God the Phyſitian of our ſoules, and ſay onely, *Wee haue ſinned*, we can not aſſure our ſelues of pardon. Our vnknowne ſinnes we muſt therefore confeſſe generally, but our knowne ſinnes wee muſt confeſſe particularly, as the Prophet *Dauid* here doth, *And done this euill:* So in the firſt booke of the *Chron. chap.* 21. *I haue ſinned greatly, Becauſe I haue done this thing*, that is, numbering of the people. So that wee ſee it ſtandeth vs greatly in hand, euen with griefe of heart to confeſſe our particular ſins, and to giue Sentence againſt our ſelues, and to pray as for life and death for the pardon of them, otherwiſe our repentance is as it were but in ſhew and for faſhion ſake, which is neuer acceptable with Almighty God.

Seeing it is neceſſary in true repentance, to finde out our ſpeciall ſins and particular euils and impie- *Vſe* 2.

ties: wee ſee that it ſtands vs in hand to be throughly acquainted with the Law of God: for by the knowledge of the Law comes the knowledge of ſin; and that man that hath the beſt inſight into the Law of God, hath the greateſt ſight of his ſinne, and of his miſery, and is moſt humbled and moſt ſtirred vp, to ſeeke to God for mercy: And they which haue leaſt knowledge of the Law, know leaſt of their ſins and miſery, and are moſt proud and leaſt humbled, neither can they truely repent.

For as a ſicke man is then moſt dangerouſly ſicke, when he hath no feeling of his ſickeneſſe: ſo a ſinner is then in greateſt miſery, when hee thinketh himſelfe to bee no ſinner: Such a one is farre off from mourning and ſorrowing for ſinne, from turning from them, and returning to God; Seeing hee taketh himſelfe to be in good caſe, and to ſtand in need of no repentance: And ſuch were the Phariſes in the daies of Chriſt, whom hee reproued, *Math.* 9. 12.

*The*

228428



*The whole need not the Phyſitian, but thoſe that are ſicke: I came not to call the righteous, but ſinners to repentance.*

*And done this euill in thy ſight.*

SInne may well bee called an euill, 1
becauſe it is the cauſe of all euill both in ſoule and body; for all iudgements, plagues, and puniſhments, be but the fruits that come of ſinne: ſickneſſe, pouerty, plague, peſtilence, ſhame, warres, all iudgements be the fruits of ſinne.

Secondly, becauſe ſin doth diſpleaſe God, and offendeth his Maieſty, therefore it is called an Euill of all Euils. 2

Thirdly, becauſe this euill of ſin infects heauen and earth, and brings euill to all the creatures of God vnder heauen. 3

Well, ſeeing ſin is an euill, it diſpleaſeth God, it brings all euill, and all manner of plagues and puniſhment, yea eternall death in the world *Vſe.*

to

to come; and seeing it infects heauen and earth with the poyson of it, how should we hate and abhor sin, quake at it, be afraid to commit that which is the cause of all other euils: But alas! though sin be a fearefull euill; yea the cause of all euill, yet wee see men are not afraid of sin; they quake not at it, they shun it not: Yea, they which do feare fire and water, the plague and pestilence, yet dare bee doing and tampering with sin, as if there were no euill nor danger in it: but if we be wise, let vs flie sin aboue all other euils whatsoeuer: and in so doing, if we flie this euill of sin, we shall preuent many other iudgements and euils, which are the fruits of sinne.

*In thy sight*, or *before thine eyes:* As if *Dauid* should haue said, O Lord, my God, though I did commit adultery neuer so closely, and caused *Vrias* secretly to be slaine; yet alas, I see all I did, was manifest before thine eies, and could not be hidden from thy sight.

How-

22842a



Howſoeuer men and women ſin neuer ſo cloſely and ſecretly, yet they ſin before the face of the Lord, euen in his eyes, and vnder his noſe, the Lord ſtanding by, and looking on them: neither diſtance of place, nor ſecret corner, neither darkneſſe of the night, nor any deuice and ſhift of man whatſoeuer, is able to couer our ſins from Gods eies: there is no creature which is not manifeſt in his ſight, but all things are naked and open before his eyes with whom we haue to do. It is true indeed, it is an eaſie matter to bleare the eyes of man, to ſin ſo cloſely and cunningly, that no man ſhall know it, in ſome ſecret corner, in ſome darke night, to ſteale, lie, commit adultery, but although all men and Angels be ignorant: yet our moſt ſecret euils and ſinnes are all naked vnto the Lords eyes.

*Doctr. 6.* Men ſinne before God.

Pſal. 139. Heb. 4. 13.

Oh that all men could be perſwaded of this doctrine, that we euer ſin in the Lords ſight, when wee lie, ſteale, commit adultery, then doth the

*Vſe* 1.

the Lord ſees vs, his fiery eies behold vs, and the Lord euen then ſtands at our elbowes, and lookes vpon vs: How would this be a bleſſed meanes to bridle men, and to reſtraine them from many ſecret and hidden ſinnes? What man durſt be ſo bold and deſperate to cut a purſe, when hee ſees the Iudges eye ſet on him and beholdeth him? And what man is ſo deſperate, that durſt, ſteale, lie, commit adultery, if hee knew that the all-ſeeing and piercing eyes of Almighty God did behold him and look on him? This doth the Lord God tell the ſeuen Churches of Aſia, in euery Epiſtle, *I know thy workes:* O then! let the remembrance of this make vs watchfull and wary to looke vnto all our waies, to liue as euer in Gods preſence.

Phillip. 4. Reucl. 3.

*Vſe* 2. Here is matter of comfort and incouragement vnto the children of God, for as the Lord ſees and beholdeth all the euils and ſins of men and women, to iudge and to puniſh them: all is naked to his piercing and all-

22842a



all-seeing eyes: so likewise all our good deeds and vertues are knowne and seene of God, *I know thy workes:* all thou dost, both good and bad, I know all: Now then, if the Lord do take knowledge of all our workes, and sees them: yea, there is nothing wee doe, but it is manifest in his eies, we know he is a bountifull God, and plentifully rewards all that loue and feare him: yea he will not leaue a cup of cold water without a reward: O then let vs proceed and abound in good workes, in knowledge, faith, repentance, patience, obedience, humility, zeale, loue, &c. for the Lord knowes and sees all, and will not let any one good work go vnrewarded.

Now followes the second part of the Verse, containing a reason why the Prophet *Dauid* did thus acknowledge and confesse his sins, and humbled himselfe for them; namely, that by this meanes hee might cleere the Lord of all iniustice and hard dealing in word or deed. As if hee should haue said: O Lord: I confesse, that seeing

ſeeing I haue ſo grieuouſly ſinned againſt thee, and ſo fouly committed euill in thy ſight: there is no cauſe why I ſhould ſo much as accuſe thee of the leaſt cruelty, iniuſtice, or hard dealing with mee, either in thy terrible threatnings by thy ſeruant *Nathan*, or thy righteous iudgement in taking away the childe conceiued in adultery; for I acknowledge, that I haue deſerued farre more grieuous plagues and puniſhments for this my vile and grieuous ſin: And therefore by this my confeſſion, I dó cleere thee (O Lord) of all iniuſtice and cruell dealing, & condemne my ſelfe to be worthy of farre more grieuous iudgements and puniſhments for my ſins, ſo as all the world may ſee and know that thou art moſt iuſt in al thy threatnings denounced againſt ſin: and moſt pure & righteous in all thy iudgements & fatherly chaſtiſemẽts.

*That thou maiſt bee iuſt.*

That is, that thou maiſt be known iuſt in thy workes, and all the world

228428



word may ſee and know that there is great and iuſt cauſe of thy threatnings againſt ſin and ſinners. Now what theſe ſpeeches were, and the iudgements threatned againſt *Dauid*, looke in the ſecond of *Samuel*, chapter 12. verſe 10. Firſt, that the Sword ſhould neuer depart from his houſe, but one ſonne ſhould kill an other: Secondly, that the child conceiued in adultery, ſhould die: Thirdly, that his owne ſons ſhould rebell againſt him: and laſtly, that his wiues ſhould bee abuſed as hee had abuſed an other mans.

Hence marke what vſe the Lord will make euen of an accuſing and guilty conſcience; namely, it ſhall be the Accuſer, Witneſſe, and Iudge, to accuſe and condemne it ſelfe; But ſhall cleere the Lord of all iniuſtice or hard dealing, making way vnto the Lords righteous iudgement. This wee may cleerely behold in *Iudas*, *Math.* 27. who readeth his owne ſentence of condemnation againſt himſelfe, ſaying; *I haue ſinned in*

*Doctr.* 7. The Lord maks good vſe of our conſciéce.

*in betraying innocent bloud.* And for this purpoſe the Lord hath put into the Soule of euery man, not onely a knowledge whereby we can diſcern betwixt that which is lawfull and good, from that which is euill, ſo farre as ſhall leaue all men without excuſe: But alſo, that conſcience can make application of that knowledge in all the actions of a mans life, approuing that which is good, and therein conceiuing matter of ioy and comfort; or elſe condemning him for that which is euill, which will cauſe a fearefull horrour in Soule, as we ſee in *Caine*, *Geneſ.* 4. Trembling in body, as in *Felix*, *Actes* 24. 26. or elſe fearefull Dreames and Viſions, as in *Baltezar*, *Dan.* 5. And this wee may heere cleerely behold in *Dauid*, The force of whoſe conſcience was ſuch, as that it ſought no ſtarting holes to hide it ſelfe; but ſaith; *Againſt thee, Againſt thee, haue I ſinned, &c.* And withall, doth cleere the Lord of iniuſtice and hard dealing towards him. If he ſhould bring vp-

on

on him and his houſe, all thoſe feare-full iudgements, which by *Nathan* the Lords Prophet hee had threat-ned againſt him, 2. *Sam.* 12.

From this wee learne, what an in-tollerable torment a wicked conſci-ence is, euen a Gibbet and a Racke to wound a man withall; and as a fearefull hue and cry, euery where ouertaking him, giuing a man no reſt, neither night nor day, but euery where, and in all places is euer drag-ging him before the Iudge. No ſoo-ner did *Paul* diſpute of iuſtice, tem-perance, and iudgement to come: but *Felix* trembled, *Acts* 24. No ſoo-ner had *Cain* ſlain his righteous bro-ther *Abel*, but his guilty conſcience made his countenance to fall, *Gen.* 4. What maruell is it then if the wic-ked would ſtifle and choke the noiſe of their conſciences? being ſo feare-full and terrible, but this they cannot doe. Which being ſo, Oh! in the feare of God, let euery one take heed of ſin, for the motions thereof may well be compared to thoſe locuſts of *Vſe* 1.

the bottomeleſſe pit, *Reuel. 9.* hauing faces like men, and their haire like the haire of women, but a taile like a Scorpion which ſtingeth to death: Oh! full little doth many a poore ſoule think, that that ſin which now ſeemeth to bee as light as a feather, ſhould lie ſo heauy vpon their ſoules in the end.

*Vſe 2.* This teacheth vs moreouer, to be very carefull, that wee neglect not the checkes of conſcience, nor our owne hearts, reprouing vs of our waies, for the time commeth apace, and thou knoweſt not how ſoone, when that conſcience of thine which now doth checke thee, ſhall iudge thee; and that heart of thine, which now doth reproue thee, ſhall torment thee; and thou by it ſhalt bee accuſed and conuicted, that thou haſt beene a wilfull chooſer of thine own deſtruction.

Againe, in that the Prophet doth acknowledge, that if the Lord ſhould bring vpon him, all thoſe iudgements which hee before had threatned

22842a



ned by the Prophet *Nathan*, namely, 2. *Sam.* 12. *That the Sword should neuer depart from his house, that the child conceiued in adultery should die, That his sonnes should defloure his wiues, &c.* yet for all that, that God were most iust in his iudgements, wee learne a second point of Doctrine, that howsoeuer the Lord reproueth vs for sin, and seemes to threaten and thunder out his iudgements as hee did against *Dauid*, yet we are to confesse that God is iust and righteous in his threatnings, that hee doth not deale more seuerely with vs then our sins deserue. Thus *Dauid* did, though he was a King, yet hauing sinned and committed euill in Gods sight, when *Nathan* came & took him vp roundly for his sinnes, hee acknowledged God dealt iustly with him, though he rebuked him sharpely and seuerely: so must wee know it is our dury, that when we are reproued for our sins, we iudge and thinke it is no more then wee haue deserued. Old *Ely*, when *Samuel* telleth him that God

*Doctr.* 8. God is euer iust in his iudgements.

would destroy his sonnes, and take the high Priests office from him, because hee did not rule and gouerne his children, and correct them: hee answerd; *It is the Lord, let him doe as it seemes good in his owne eies*, 1. *Sam.* 3.18.

In like sort, *Math.* 15. the Cananitish woman, though she were called a Dog by our Sauiour, yet shee iustifieth him in his saying, *Truth Lord*, I am as thou hast said; but yet admit I bee a dog, then giue mee that which dogs oftentimes haue, euen a crumme, of thy mercy. Thus did *Hezechiah* 2. *Reg.* 20. when the Prophet had threatned him because of his pride, in shewing his treasures, he confesseth that God was iust, and might haue dealt yet more rigorously with him, saying; *The word of the Lord is good:* These examples doe shew what is the nature of true penitents; namely, to acknowledge that which from Gods word is most sharpely spoken, to bee most iust and true.

Where-

228428



Whereas on the contrary we ſhall ſee hypocrites ready to cenſure God to deale too ſeuerely with them, as wee may ſee *Luke* 13. how that the wicked at the laſt will ſeeme to plead their caſe with God, ſaying; *Lord, haſt thou not Preached in our ſtreets, and haue wee not eate and drunke in thy company?* ſeeming thereby to haue ſuch an intereſt into Chriſt, as that hee ſhould deale vniuſtly with them, to condemne them. The like wee may ſee in *Caine*, *Geneſ.* 4. *My ſinne* (ſaith he) that is, my puniſhment, *is greater then I can beare:* So that wee ſee, that as the godly man acknowledgeth God to bee iuſt in all things, ſo the wicked man dare charge God to his face, that hee is iniuſt if hee puniſh ſinne ſeuerely.

This ſheweth of what ſpirit thoſe men be of, who when they be ſharply reproued for their ſins, ſwearing, drunkenneſſe, whoredome, couetouſneſſe, &c. they begin to murmur and grudge, to finde fault with the Miniſters of God; that they be too *Vſe* 1.

hot, and too earneſt, too ſharpe and ſeuere, they would bee more mildly dealt withal, they cannot abide theſe hot fellowes, that be all of the ſpirit, they would bee handled nicely and gently, But we ſee *Dauid*, a King, acknowledgeth God to be iuſt, and to deale iuſtly with him: But theſe men are like vnto *Ahab*, he hated *Michaiah*, and why? becauſe hee neuer propheſieth good vnto him, but euer told him of Gods iudgements, and therefore hee could not away with him: But let vs know that it is a bad property, and a ſigne of a moſt lewd and graceleſſe heart, *Thou hateſt to bee reformed.* The vileſt Atheiſt in the world may bee content to heare the goſpel, but let vs know that we muſt be content to heare of Gods iudgements: *Herod* could bee content to heare *Iohn* Baptiſt gladly, vntill hee came to touch his beloued ſinne, which was a ſigne he had a naughty heart. But *Dauid* could wiſh the righteous might ſmite him friendly, and reproue him, for ſuch ſmiting ſhould

1. Reg. 22. 8

Pſalm. 50.

Eſay 58. 1.

Mar. 6. 10.

Pſal. 141. 5

226428



should be good for him. *Psalme* 141. *verse* 5.

Let vs learne by *Dauids* example quietly and patiently to heare of our sinnes, and to heare Gods iudgements denounced against them: And let vs deeme it a singular fauour of God, if the Lord send some godly *Nathan* to tell vs of our sinnes, and to thunder out Gods iudgements against them; it is a signe the Lord loueth vs, and would not haue vs to perish: And therefore let vs bee so farre from mumuring or disliking the Lords Ministers, for telling vs of our sins, that we should rather loue them and like them; yea *Dauid* loued *Nathan* aboue all other men, because that hee was a meanes to reclaime him, and bring him home againe by true repentance: And so it is with all Gods children, that those faithfull Ministers of the Word, which haue beene the meanes to humble them, and cast them downe for their sins, of all other they loue them, and make much of them.

*Vse* 2.

Faithfull Ministers token of Gods loue

Psal. 141. 5

*Vse 3.* God speaketh by his Ministers.

Seeing when *Nathan* reproued *Dauid*, hee acknowledgeth it to bee the Lords rebuking of him, it must admonish all men to listen vnto the word of God in the mouth of his ministers, as though the Lord himselfe should speake vnto them: for they stand in his steed, and whatsoeuer they speake in the name of the Lord, it is as much as if the Lord should speake from heauen, and therefore Christ saith; *Hee that heareth you, heareth mee, And he that despiseth you despiseth mee: And he that despiseth mee, despiseth him that sent mee:* And therfore let vs take to heart the iudgements of God threatned by his Ministers: Let vs make a good vse of them; and let vs assure our selues that vnlesse wee do repent, they will seize vpon vs: and therefore let all vngodly men take heed how they reuile Gods Ministers, when they deale soundly and roundly, sincerely and sharpely for sin, for thou striuest not with man, but with God,

Luk. 10. 16

And

228428



*And pure when thou iudgeſt.*

THAT is, that thou maieſt bee known to be pure and free from all cruelty and iniuſtice, in thy iudgements when thou doſt chaſten man for ſinne: wee muſt needs acknowledge that thou art iuſt, and doſt neuer deale ſo hardly with vs as we deſerue.

For himſelfe hee confeſſeth, that God is moſt iuſt; That howſoeuer the Lord might bring vpon him all thoſe iudgements, which hee had threatned by his Prophet againſt him, *viz.* That euill ſhould bee raiſed againſt him out of his owne houſe: That the Sword ſhould bee ſent againſt it: That his wiues ſhould bee openly defiled: That the child borne in adultery, ſhould die: yet though all thoſe things ſhould come vpon him and his houſe, the Lord ſhould ſtill be free from cruelty and iniuſtice.

By this example of *Dauid* wee learne

God is euer iuſt in his iudgements.

learne to free the Lord from all cruell, hard, and vniuſt dealing: that although the Lord bring vpon vs many and grieuous iudgements, ſickenes, pouerty, impriſonment, plague, famine, ſword, peſtilence, &c. yet let vs take it ſo to heart, that euer we do acknowledge God is free from all cruell and vniuſt dealing. A moſt liuely example of this we haue in the people of the Iewes whom the Lord had grieuouſly afflicted for the contempt of his Word, and deſpiſing his Prophets, ſent them into great captiuity: Now, being there, they doe not complaine of any vniuſt dealing of God toward them: but confeſſe rather, *That it was his endleſſe mercy that wee were not conſumed: Becauſe his compaſſions faile not:* The like example we haue in *Iob*, who neuer charged God of any vniuſt dealing. And to the ſame purpoſe ſpeaks the Church, *Micah* 7.9. *I will beare the wrath of the Lord, becauſe I haue ſinned againſt him.*

Dan. 9. 5. 6. 7.

Lam. 3. 22.

Iob 1. 22.

*Vſe* 1. Hence wee are taught, whatſoeuer

euer crosse or iudgement the Lord shall lay vpon vs, to vndergoe the same without murmuring or repining against God; for in all these things God is most righteous, and laieth nothing on vs, which we haue not deserued. Let vs therefore learne with *Dauid* to be dumbe and silent vnder the hand of God, whatsoeuer we suffer, because God hath done it, and wee haue deserued it. But alas! how far is this from those men, who when they are crossed, are ready to breake into cursing, and swearing, &c. or at the least, fret and repine against God, as if he had done them wrong in punishing them.

This condemnes that great impatiency of many a one, that when the Lord doth exercise them by sicknes, by pouerty, by crosses, in wife or children, &c. are ready to murmure and complaine that the Lord dealeth hardly with them, so that they dare reason and dispute with God: this was *Iobs* case in his extremity, hee forgat himselfe, and spake foolishly: *Vse 2.*

liſhly: nay rather let vs with *Dauid* confeſſe and acknowledge that it is the iuſt hand of God, and that hee doth vs no wrong although heeſend many and long afflictions vpon vs, let vs confeſſe it is his mercy that he ſend no more, yea let vs acknowledge that wee are worthy ten thouſand times to periſh for our ſinnes, and to be damned eternally: And if the Lord ſhould for euer condemne vs, yet hee ſhould bee iuſt.

Iob. 13. 15. Dan. 9.

*Vſe* 2. This condemnes all thoſe prowd ſpirits who dare charge the Lord of great cruelty and hardneſſe, if hee ſhould reiect the greateſt part of mankind, and damne them for their ſinnes; they thinke it ſtands not with Gods mercy ſo to doe: but as the Apoſtle *Paul* in the eleuenth chapter to the *Romanes* ſaith, *What art thou (O man) that dareſt diſpute with God?* Yea, it is therefore moſt iuſt, becauſe God willeth it: for his will is the rule of iuſtice: And therefore any thing is iuſt, becauſe hee wils it: and

*Note.* therfore let vs not onely in our own parti-

particular crosses and calamities acknowledge God to be iust, but also in the matter of Reprobation and Reiection, let vs acknowledge Almighty God to bee most iust and righteous, let God be true and euery man a lyar.

Seeing the Lord is so pure and iust, free from all cruell and hard dealing in word or deed: let vs labour to be like vnto him, let vs bee iust in our words, and iust in our deeds, shunne all vniust, cruell, and mercilesse dealing to our brethren: take heed of lying, deceiuing, of vniust and cruell dealing in buying and selling: let vs imitate God our heauenly Father: *Be yee holy as he is holy*: Iust, righteous, pure, as hee is pure: for if we shall bee either vniust, vnrighteous, impure, giuen to cruelty, hard and mercilesse dealing, we shall bee most vnlike to God, and most like the deuill, who is a liar, and the father of lies, a murtherer and cruell bloudshedder from the beginning. *Vse.* 3.

VERSE.

## VERSE V.

5 *Behold, I was borne in iniquity, and in ſinne hath my mother conceiued me.*

*Dauid* cõfeſſeth his originall ſin, as the fountaine of all ſins.

IN this Verſe, and the next that followeth, the Prophet amplifieth the confeſſion of his ſins. Firſt, from the originall and fountaine of the ſame, namely, his naturall ſin wherein hee was conceiued and borne: Secondly from the moſt holy and pure nature, in which God had created him: againſt which hee ſets his owne corrupt and defiled nature. Thirdly, by that knowledge wherewith the Lord had indued him, becauſe God had powred into his heart, and made knowne vnto him his will, by his Word, more then to many others: and made him capable of the heauenly and ſauing knowledge of his will.

*Behold*

*Behold.*

THis word doth not alwaies note some strange thing, but sometimes pointeth out some speciall thing worthy to be marked, and that ought to be learned of all men. The meaning of the words.

---

*I was borne in iniquity:*

AS if he should haue said; O Lord I confesse, that I was not onely defiled with sinne, when I committed that foule sinne of adultery, but euen so soone as euer I came into the world, and saw the light of the Sun, I was polluted with sinne, from the top to the toe.

---

*And in sinne hath my mother conceiued me.*

THat is, not onely when I first came into the world, but euen so

ſo ſoone as I was incloſed and conceiued in my mothers wombe, euen then was I ſtained in ſoule and body with ſinne: So that the Prophet *Dauid* ſpeaketh heere of that originall ſin wherein hee was both bred and borne, and wherein hee was defiled both in ſoule and body : and this originall ſinne, it was the roote and ſpawne of his other ſinnes.

*Behold.*

The neceſſity of this doctrine of originall ſin.

THis word ſheweth that this doctrine of originall ſin is a point neceſſary to be knowne and learned of all men, and ſuch a point as none ſhould be ignorant of: becauſe a man can neuer throughly know his miſery, till hee come to know euen his originall ſin wherein hee was both bred and borne, to know that by nature, euen ſo ſoone as wee are borne, yea conceiued in the wombe, wee be but a lumpe and maſſe of ſinne, and by nature the children of wrath.

Epheſ. 2. 2.

And

And this is true of all (without exception) high and low, rich and poore, noble or simple; for thus doth *Dauid* confesse of himselfe; *I was borne in iniquity, and in sinne hath my mother conceiued mee.* If in sinne, then in Gods wrath and in danger of eternall condemnation. If any aske how can this bee? I answere, Euery man is guilty of *Adams* great sinne, and also tainted originally with all corruption, with a proneneſſe vnto all sinne: therefore it followeth in equity and iustice, that euery man is borne vnder the wrath and curse of God.

And yet (alas) how few know this point of Doctrine, concerning originall sin, not one of a hundred. O then let vs labor to know in what a blessed estate we were at first created: and withall, how wee be defiled and stained by the fall of *Adam*, and now by nature are but a very masse of sin and all vncleaneneſſe, that so wee may labour to recouer that former estate againe.

Gen. 8. 12.
Iob 14. 4.
Iohn 3. 6.

*Doctr.* 1. what great need wee haue to looke into our nature

Seeing *Dauid* repenting of his actuall ſinne of Adultery and Murther, doth come to finde out the root and ſpawne of it, his originall ſinne, and corruption of nature: we learne that a man doth neuer truely repent of any one ſinne, vnleſſe withall he come to finde out other ſins whereof he is guilty, yea till he can deſcend to the very fountain and mother ſin, namely, corruption of nature and originall ſinne: that is, that pollution of ſoule and body, wherein wee are bred and borne: For here *Dauid* doth not ſpeake of ſome one or two ſins, but he confeſſeth now that he is euen a maſſe of ſinne, and a lumpe of all vncleaneneſſe, and from top to toe is defiled with ſinne. Euen ſo no man doth truely repent till hee can acknowledge that hee is borne in ſin, yea as it were a lumpe and maſſe of all vncleaneneſſe, and euery particular ſin we fall into, ſhould put vs in mind of this naturall pollution, that we are nothing elſe but a very maſſe of ſin, and that by nature there is in

Epheſ. 2. Iohn 3. 6.

in vs nothing that good is, but ſinne and corruption.

And as it was in *Dauid* when hee repented of his Adultery, hee comes to other ſinnes, euen to the root and ſpawne of all: So it is in euery true repentant ſinner; he that is wounded for one ſin, and repents of that truely, hee repents of all, hee is humbled for all his ſins, and in the end comes, with *Dauid*, to ſee that hee is but a lumpe of ſinne, and maſſe of all pollution.

*Doctr.* 2. By nature no man is borne the childe of God.

When *Dauid* doth confeſſe heere, that he was euen conceiued in ſinne, that is, ſo ſoone as euer he was incloſed in his mothers wombe he was polluted with ſinne and naturall corruption: wee ſee that no man by nature is borne the child of God, but by nature we are all the children of wrath; yea we are by nature a lumpe of ſin, a maſſe of all vncleaneneſſe and corruption: our mindes full of blindneſſe, our wils of diſobedience, our affections full of naughtineſſe and vntowardneſſe, yea by originall

Ephe. 1. 1. 2. 3. Gen. 8. 21. Iohn 3. 6. Iohn 14. Gen. 5. 3

ſinne wee are guilty of the wrath of God, and in danger of hell and damnation, and worthy to periſh for euer.

Yea by nature there is no difference between the Elect and the Reprobate, neither in outward or inward diſpoſition, till God make it by grace. *Paul* as bloudy a perſecutor as euer was *Domitian* or *Iulian*: *Zacheus* as vnconcionable and couetous a worldling, as was that rich Glutton damned in hell, *Luke* 16. *Luke* 19. Yea, all men are alike by Nature, before Grace make a difference.

*Vſe* 1. Seeing all men by nature are the children of wrath, and heires of Gods vengeance, in danger to bee damned, and worthy to periſh eternally in hel fire for euer: Then he that dyeth in the ſtate of nature cannot bee ſaued and come to life eternall, but liuing and dying a naturall man, he muſt needs bee damned, and die eternally, *Except a man bee borne anew, hee cannot ſee the Kingdome of God.*

Iohn 3.
Luke 13.5.

Againe,

Againe, *Except yee repent yee ſhall all periſh:* And therefore ſo long as wee continue in the ſtate of nature, being conceiued and borne in ſinne, we are in a moſt miſerable and damnable eſtate.

For the poyſon of our nature is the ſame in vs, that is in the wicked: And by nature wee are prone to all manner of ſin; and howſoeuer by the ſpeciall mercy of God we haue eſcaped many horrible and grieuous ſins, which wee finde that the wicked of God haue fallen into: it is not for that wee are of a purer Nature then they (for it is alike with the Reprobate) but becauſe the poyſoned corruption therof hath not yet diſcouered it ſelfe in vs, which wee haue iuſt cauſe euery day to feare.

Oh then let vs labour to get out of this curſed ſtate of nature, and get into the ſtate of grace, to be borne a new, to become new creatures in Chriſt Ieſus, to repent, to ſeeke to Ieſus Chriſt for mercy: For if we liue and die in the ſtate of nature, it is im-

possible wee should bee saued; And therefore the state of all carnall men and women, which are meerely natural, howsoeuer ciuill honest, is a fearfull state and condition; for all this while they do nothing but sinne, all the actions of a naturall man bee so many sins vnto him, as prayer, hearing the Word, receiuing the Sacraments, and the like, for before any of these sacrifices can be accepted of God, their persons must first bee approued.

Genesis 4.

*Vse 2.* Seeing that all of vs be conceiued in sinne, and stained with originall vncleanenesse: and therefore are not onely subiect to the curse of God, but euen polluted in soule and body, blind in our minds, rebellious in our wils and affections. Then those men who stand vpon their owne wit, and wisedome, and care not for the word of God Preached, shew that they be in a miserable case: All the knowledge, wit, and strength of nature, cannot bring a man to heauen and to life eternall; and the reason is, *The naturall*

*naturall man perceiueth not the things that are of God.* Againe, *When as the world could not know God, in the wisedome of God, it pleaseth God by the foolishnesse of Preaching, to saue them that beleeue*: and therefore let vs renounce our selues, our naturall wisedome, strength, and goodnesse, and become fooles in our selues, that we may bee wise in God, abhorre our selues and our owne goodnesse, and labour to bee found righteous in Christs righteousnesse. *Paul* confesseth, *That in me there dwelleth no good thing:* wee cannot thinke a good thought, much lesse do any good till wee be illuminated by the word and spirit inlightned and sanctified.

1.Cor.1.10
1.Cor.1.21
Rom.8. 8.
Gen.8.21.
Rom.7.18.

*Vse* 3. Then we see that Doctrine of the Papists, that man hath naturally free-will, and by vertue of that, can doe some good to please God, and can keepe the Law, and merite life eternall, that it is most false: for all men bee conceiued in sinne, starke dead in sinne, haue no power to will good things, but are prone to all

euill and corruption. Man hath no free-will in any thing that is good, and leadeth to life eternall; but all to euill.

*And in ſinne hath my mother conceiued mee.*

HEereby we may note the greatneſſe of *Adams* fall, and the ſinne of our firſt parents; who did not onely bring the curſe of God vpon themſelues, but vpon all their poſterity, and did not onely defile themſelues, but all that ſhould come of them: For *Adam* did not fall as a priuate man, but as the maine roote and ſtocke of all mankinde, and wee all fell in him, becauſe we were all in his loynes. And therefore ſeeing ſuch is the greatneſſe of *Adams* fall, wee ought to be humbled for it, and daily to bewaile it: becauſe if hee had not ſinned, then we ſhould not haue beene conceiued in ſinne, nor loſt the Image of God wherein wee were at firſt created in holineſſe and righ-

righteouſneſſe: and withall, we muſt labour to be renewed daily, and to haue the Image of Almighty God reſtored, by dying to ſin, and liuing to righteouſneſſe; that wee may bee holy, as God is holy, and righteous as God is righteous.

*Doctr.* 3. Godly parents beget ſinfull children.

We ſee that Parents, though they bee holy, and ſuch as beleeue, yet they beget children in ſinne and vncleaneneſſe, and do conuey originall ſin vnto their children; they warme them with vncleane bloud; and ſo by that meanes do make them children of wrath, and heires of Gods anger, and in ſtate of damnation: For beleeuing parents beget not beleeuing children, but children like vnto themſelues, as they be ſinful men and women; *Adam begat a child in his owne likeneſſe:* That is, a ſinfull man like himſelfe. Gen. 5. 3.

Now we know that Gods Image was defaced in *Adam*, hee begate a ſonne therefore corrupt, according to his owne corrupt Image, as *Iob* ſpeaketh, *Iob* 14. 4. *Who can bring a cleane*

*cleane thing out of that which is vncleane?* And this is the reaſon, *Gen.* 4. 3. That the corrupt nature of *Cain* led him to that for the which hee had no example: And ſo this is true of all men elſe, though they might neuer ſee any thing that were euill, yet of themſelues, and of their owne diſpoſition they would doe euill, being by nature men haled thereunto.

*Vſe* 1. Parents duety.

Well, ſeeing parents now by the fall of *Adam*, get ſinfull children, and they bee bred and borne in ſin, and they bee meanes to beget them, and to bring them into the world, and to conuey originall ſinne vnto them, and make them in a fearefull and damnable eſtate. Oh how ſhould Parents labour to bring them out of the ſtate of Nature and Damnation, into Grace and Saluation! If thou ſhouldeſt do any thing to bring thy childe into danger of death, how would it grieue thee, that thou by thy folly ſhouldeſt bring thy childe to vntimely death: How much more bringing them in danger of eternall death:

*Note this well.*

death: And therefore pitty thy poore childe, ſeeke to make him the child of God, vſe all good meanes to haue him made the childe of God: repent thy ſelfe, pray for him, admoniſh him, bring him to the Word and publique meanes, call vpon him to repent, to beg the pardon of his ſin, to feare God; giue him good example, leſt for want of this, thou doe thruſt his poore ſoule into hell: Oh how can parents bee too carefull for their children, ſeeing they haue been the meanes to bring them into ſo wofull eſtate!

Seeing that *Dauid* doth acknowledge his naturall corruption, to this end, euen to aggrauate the grieuouſneſſe of his ſinne, and not to leſſen it, or to excuſe himſelfe; but rather to confeſſe, that hee was nothing elſe but a maſſe of ſin, and all pollution: This ſhewes of what ſpirit thoſe profane beaſts bee, who being told of their filthy ſinnes of adultery, whooredome, and vncleanneſſe: by and by they anſwere, Why what ſhould *Vſe 2.*

ſhould we doe, we are but fleſh and bloud, and wee ſee it is our nature to ſinne? and ſo thinke by one ſinne to excuſe an other, and by one debt to pay an other. Tell men of their vnbrideled and vnruly affection, couetouſneſſe, anger, &c. And what is their anſwere? It is their nature to do ſo: Which is all one as to go about to pay one debt with another: and thus they go about to hide their ſinnes: We ſee *Dauid* ſought no ſuch ſtarting holes, but rather confeſſeth hee is a maſſe of ſinne, and that he is euery way worthy to periſh for his ſinne, and in danger to bee damned: And therefore let vs take heed that wee doe not ſo confeſſe our naturall corruption, as to make it a boulſter to vphold vs in our ſinnes; but rather bee humbled for it, that our nature is ſo miſerably polluted, and labour to haue it reformed and renewed.

*Vſe.* 3. And laſt of all, this may ſerue to reproue the extreme folly of thoſe that ſtand ſo much of their pedigree, as

228428



as though they were not made of common moulde, but euen from the consideration of the greatnesse of their parentage, beare themselues aloofe, thinking none to bee their equals; as though true Nobility stood on this, that man descends of man. But let not such stand so much vpon the honour of their birth or greatnes of their Ancestors, as thogh in these things alone they were happy. But let them labour withall, to be the sonnes of God by regeneration; This is indeed the ornament of their bloud, and the fineſt flower in their Garland. And though a man, be neuer so noble or great in estate, yet if hee bee not a repentant sinner, and such a one as is truely humble before God, hee is base and vile, and his nobility stinks in the nosthrils of God.

## VERSE VI.

*6 Behold, thou loueſt truth in the inward affections, therefore*

*fore haſt thou taught mee wiſedome in the ſecret of my heart.*

IN the former Verſe *Dauid* had ſet out the grieuouſnes of his ſin, by that, that hee was euen conceiued in ſin, and ſo was nothing elſe but a lump of ſin, and euen from the cradle was worthy to periſh, and to bee damned.

In this ſixt Verſe the Prophet *Dauid* proceedeth to ſet out the grieuouſnes of his ſin, by an other Argument, taken from the moſt pure nature of Almighty God, who being moſt iuſt and holy, and moſt pure, can delight in nothing but in that which is pure and holy: But hee confeſſeth that by his ſinnes hee had defiled himſelfe both in ſoule and body, ſo as hee was not worthy to appeare in the preſence of Almighty God.

*Behold,*

228428



*Behold, thou loueſt*

AS if he ſhould haue ſaid, O Lord my God, thou art a moſt holy God, and canſt abide no vncleane thing. But I, euen *Dauid*, once a man after thy owne heart, ſanctified by thy holy Spirit, haue marred all, and with filthy vncleanenes and adultry, as alſo murder & ſhedding of innocent bloud, haue defiled and ſtained my ſelfe both body and ſoule, ſo as I am now cleane out of order, and ſo foule that I am not worthy to come into thy preſence; ſo as inſtead of that inward purity and ſincerity, and that vprightneſſe both in ſoule and body, I haue brought out moſt vgly and curſed fruits of ſinne and vncleaneneſſe. Thus doth hee ſtill lay open his miſery, and aggrauateth his ſin before the Lord. The meaning of the words.

Seeing that *Dauid* doth aggrauate his ſinne, by weighing the moſt pure and holy nature of God that can

*Doct.* 1. True knowledge of God, workes true humility.

can abide no impuritie or vncleaneneſſe. Hence wee learne, that a man or woman ſhall neuer ſufficiently enough know themſelues and their owne miſery, till ſuch time as they looke vp vnto the moſt holy and pure nature of God. All the while we meaſure our ſelues by our ſelues, look vpon our owne goodnes, wiſedome, knowledge, vprightneſſe, we thinke highly of our ſelues; but if we once lift vp our eyes to the moſt holy and pure nature of God; and withall, conſider how we are ſwarued from it, and be defiled with ſin; O then wee begin to pull downe our peacockes feathers, and to humble our ſelues in the ſight of God. *Iob* hee had a long time ſtood vpon his own goodneſſe and vertue, but after the Lord opened his eyes to ſee the moſt pure and holy nature of God, and his owne vileneſſe, hee cryeth out; *O Lord, thou I know canſt doe all things, no thought is hid from thee; I haue ſpoken things I knew not, I haue heard of thee by the hearing of the eare,*

Iob 43. 1. 2. &c.

*but*

226426



*but now mine eye ſeeth thee: Therefore I abhorre my ſelfe, and repent in duſt and aſhes.* *Paul* ſaith of himſelfe, *Before the Commandement came, I was aliue: Rom.* 7. A iolly fellow, thought well of himſelfe, but when the Commandement came, and hee had got the knowledge of God; namely, that hee was a holy and iuſt God, then was he dead. The people of Iſrael thought it an eaſie matter to ſerue the Lord, and were forward; but *Ioſhua* aduiſeth them to take heed, for ſaith hee, *The Lord is a holy God, a iealous God, and will not pardon your ſinnes and iniquities:* So that by all theſe it appeareth, that the knowledge of God; as hee is a holy, pure, and righteous God, is a ſpeciall meanes to humble vs, and to make vs know our ſelues, and our miſery, and therefore doth the Prophet *Dauid* prefixe before it this note of attention; *Behold*, marke, conſider it well. Ioſ. 24. 19.

What is the reaſon that ſinful and miſerable men dare bee ſo bold to ſtand vpon their owne goodnes and *Vſe* 1.

worthineſſe, when they come into
Luk. 18. 14. Gods preſence, like the proud Phariſie? Becauſe they doe not conſider with whom they haue to deale: with God who is moſt pure, and loueth purity, and can abide no impurity. Oh if men would looke vp vnto the holy and moſt pure nature of God, it would be a ſpeciall means to humble them, and to plucke downe their pride; then they ſhould ſee and acknowledge, that they are but duſt
Gen. 17. and aſhes, as *Abraham*, pleading with God confeſſeth, and humbles himſelfe: then they would come with more reuerence and feare, and confeſſe themſelues vile and miſerable creatures. Oh then, let vs thinke vpon this with *Dauid*, *Iob*, *Abraham*, when we come into Gods preſence, to humble vs, that wee may come with great preparation, and looke vnto our feet and affections, that we may remember wee come not into the preſence of an earthly king, but of the euer-liuing God, as that wee thereby be not brought to conceiue

too

too well of our ſelues, as many men doe.

*Thou loueſt truth in the inward affection.*

HEnce marke, that a ſound, vpright, and ſincere heart, is that the Lord loueth well, and taketh delight in; and without this, all that wee doe is loathſome and abhominable. This honeſt and good heart our Sauiour Chriſt commendeth in *Nathanael*; *Behold a true Iſraelite in whom is no guile:* This true Iſraelite, this vpright heart, the Lord loueth it, and the Lord delighteth in it; *And the good ground are thoſe which with an honeſt and good heart, heare the word, and bring forth fruite with patience.* Iohn 1.47. Luke 8.15.

This ſerueth to cut the combe of all hypocrites and diſſemblers, who think God will be pleaſed with outward ſhewes and colours, although they be rotten at the kore, like Ap- *Vſe* 1.

ples of Sodome: the Lord ſheweth his diſlike of theſe naughty and diſſembling hearts, *This people come neere mee with their lips, and honour mee with their mouthes, but their hearts are farre from mee.* So the Lord telleth the Iewes; *They did but diſſemble with him in their hearts, when you ſent mee vnto the Lord to pray for you, and that you would do his will and his word, but now you will do nothing but the cleane contrary, euen after your owne luſts.* And amongſt vs in theſe daies, there are many hypocrites and diſſemblers, painted toombes, gay without, making faire ſhewes, and goodly colours, but their hearts are rotten at the kore, they are but counterfeit Chriſtians, and God abhorreth them, and hath no liking of them: For as hee loueth truth, and ſoundneſſe of the heart, ſo hee hateth and abhorreth all hypocriſie. Let all ſuch looke vpon the fearefull hand of God on *Annanias* and *Saphyra*, who becauſe they would ſeeme to be religious, and ſomewhat forward to

Eſa. 29. 13.

Ier. 42. 20.

Actes 5.

ſell

228428



ſell their land, and giue to the poore; becauſe their heart was not ſound and vpright, but they diſſembled, therefore the Lord ſmote them both dead. And to ſhew how the Lord hateth all hypocrites and diſſemblers, Chriſt in the foure and twentieth chapter of the Goſpell of Saint *Mathew*, and the one and fifty verſe, ſaith, *All vile ſinners ſhall haue their portions with hypocrites*, becauſe of all men, hypocrites ſhall haue the greateſt meaſure of torment and condemnation.

*Vſe. 2.* Seeing that the Lord loueth and delighteth in truth, and ſincerity of the minde and affection, let vs be carefull all our daies to get a ſound and vpright heart, voyde of all hypocriſie and diſſimulation, ſo as in all things wee finde our heart ſound and ſincere in all the duties of the worſhip of God, in ſpeaking, hearing, praying; yea in all things. Now this vprightnes and ſoundnes of the heart will appeare, as by many other things, ſo by this, when a man is

carefull to pleaſe God, and to ſhunne ſinne in priuate as in publique, in ſecret as abroad: and making conſcience of ſinne, although no man nor Angell could accuſe him of it; then it is a ſigne his heart is ſound and vpright. But if thou finde that in ſecret thou dareſt commit thoſe ſins which thou wouldeſt bee loath to commit abroad in the ſight & view of others, it is a ſigne thy heart is not vpright with God. Oh then let vs labour to get this honeſt and good heart, this ſoundnes and ſincerity of our affe-
Acts 15 9 ctions, this truth in the *inward affections*, which will bring peace vnto our ſoules, and make all wee do acceptable, when our heart is purified by faith. When the Lord deſcribes a bleſſed man, hee ſhewes who it is;
Pſal. 32. 2. *Euen in whoſe ſpirit there is no guile.* And whatſoeuer a man doth, though neuer ſo excellent and glorious in the eyes of man, though a man could ſpeake with the tongue of Men and Angels, could pray neuer ſo excellent for words or matter: yet if the heart

228428



heart be not ſound, but hollow, and full of hypocriſie, all is not worth a button: whereas if the heart be ſincere and ſound, purified by faith in Chriſt, though men haue many wants and weakneſſes, the Lord God regardeth the truth of the heart.

*Doct.* 2. A ſanctified heart the greateſt bleſſing of God.

Laſt of all, obſerue hence what a ſingular fauour and grace of God it is, when we haue ſound and ſanctified hearts, ſincere and vpright with God, voyde of hypocriſie and diſſimulation. It is that the Lord ſo highly eſteemes of, that hee wiſheth moſt earneſtly for it, *Deuteronomy* 5. 29. *O that there were this heart in them!* And the Prophet *Dauid* ſaith heere, that the Lord doth loue *Truth in the inward affection.* And againe, *Prouer.* 11.20. *They that be of a froward heart, are abhomination to the Lord*; but they that bee vpright in heart are his delight. This vpright heart is in none but thoſe that be truely regenerate, which haue truely repented of their ſinnes and beleeue in Chriſt Ieſus,

*Actes* 15,9. Becauſe faith alone doth purifie the heart: and therefore thoſe that do not beleeue and repent, can not haue this pure heart: And it is ſuch an heart as hath no purpoſe to liue in any knowne ſin whatſoeuer, but a deſire and carefull indeuour to performe obedience to euery one of the Commandements.

*Vſe.* Well, ſeeing that the Lord God ſo highly commendeth an honeſt heart, and ſo earneſtly deſireth and wiſheth it, Oh how ſhould wee labour for it, to haue a ſound heart purified by faith in Chriſt Ieſus, to carry no purpoſe to ſin in any thing, but in all things to pleaſe him, and to do his will: and therefore againe and againe I ſay, let vs look to our hearts that they be ſound, and that as wee profeſſe our ſelues to bee Chriſtians in ſhew, ſo wee may proue our ſelues Chriſtians in the ſight of God: That he may approue of vs in that we haue ſound hearts to walk with our God, and purpoſe in all things to doe his will, *Iohn* 1.48. It is no ſmall commendations

mendations that Christ giues of *Nathanael*, that hee was a true Israelite in whom was no guile: And nothing indeed doth more distinguish a true Christian from a counterfeit, but this truth and sincerity of heart, *Esau*, *Gen.* 27. can mourne like *Ezechias*: And *Ahab* can put on sackcloth, 1. *Reg.* 21. And *Saul* as well as *Dauid* can say, *I haue sinned*, but their hearts were full of *Hypocrisie*, farre from sincerity before God.

Seeing God loueth truth in the inward affections: wee learne where truth doth not raigne, sinne doth raigne, which is but a lying vanity: And all those that haue been in loue with it, in the end haue found the same too true. *Achan* through his couetous desire thought to enrich himselfe by the wedge of gold, aud the Babylonish garment which hee had purloyned contrary to the Commandement of God; but it fell out to his owne destruction. *Ahab* rose vp and tooke possession of *Nabaoths* Vineyard, but withall, hee purchased the

*Doctr.* 3. Sin is but a lying vanity.

Iosua 7.25

1. Reg. 21.

the wrath of God, the destruction of himselfe, and the ruine of his whole house. The like may be said of *Iudas*, who through his couetous desire was led to betray his Maister, but how he digested the same in the end, the Euangelist declareth; when he saw that Christ was condemned, he brought againe the thirty peeces of siluer to the high Priests and Elders, saying, *I haue sinned betraying the innocent Bloud.* And this shall all men one day bee sure to finde, that the perishing pleasures of sin shall haue sorrow in the end: that if they haue not truth in the inward affections of the heart, there must needes raigne sin, and sin is but a lying vanity and will deceiue them in the end.

Mat. 26. 27

Indeed all sin to a naturall man is delightfull and pleasant, he findeth it sweete to his taste; but it is as sweet meate that hath poyson mingled with it: That howsoeuer it is sweet in the taste, yet in the end bringeth death; So is it with sin, it doth delight in the committing thereof, but

Heb. 3. 3.

in the end it turneth to the destruction of the whole man.

Heere then we may see the wofull fruit of sin, which naturall men make their chiefe happinesse and felicity. They may indeed delight for a time, and please the carnall desires of Naturall men; but Oh alas! they bring an heauy account and reckoning in the end. So that wee may say to all naturall and carnall men, whose portion is in this life, as *Abner* said in an other case; *Knowest thou not that it will bee bitternesse in the latter end?* This wee may see in *Cain*, in *Esau*, in *Ahab*, in *Iudas*, *&c.* That hauing tasted of the bread of deceit, haue had their *mouthes filled with the grauell in the end.* For the Motions of sinne are like those locusts of the bottomlesse pit, hauing faces like men, and their haire like the haire of women, but a taile like a Scorpion which stingeth to death. *Vse* 1. 2. Sā. 2. 26. Reuel. 9.

Wee learne hence what must bee the Christiā practise of a godly man; namely, to walke plainely and sincerely *Vse* 2.

terely to be a true Israelite indeed, in whom is no guile. This is that which
Prou.10.9. *Salomon* teacheth, *He that walketh vprightly walketh boldly, but hee that peruerteth his waies shall bee knowne.* Oh it is a gracious thing for a man, in all things to labour to keepe faith and a good conscience: such a man may assure himselfe that the Lord loueth him; *For hee loueth truth in the inward affections:* But such as commit wickednesse without care or conscience, shall bee sure to feele the smart in the end.

*Therefore hast thou taught mee wisedome in the secret of my heart.*

*Dauids* sin heynous, why?

IN this last place the Prophet *Dauid* aggrauateth his sinne by that knowledge which God in mercy had bestowed vpon him; namely, that God had taught him heauenly wisedome by the Law of God, whereby he knew very well what God required at his hands, and how hee ought

ought to ſerue and worſhip God; nay, that hee had taught him wiſedome, not after a common manner, but euen by his holy Spirit/had taught him wiſdome in the ſecret of his heart in a ſpeciall manner, reuealing his will vnto him: and therefore hee confeſſeth that his ſinne was the more hainous and grieuous; for if he had neuer been ſanctified, nor truely called, if he had beene ignorant and blind in the word of God, though it could not excuſe him, yet his ſinne had not beene ſo great: but ſeeing hee, who had made ſo good proceeding in the ſeruice and worſhip of God, who had taught others, who was ſo inlightned by the Spirit, and beene taught in a ſpeciall manner, againſt knowledge, againſt conſcience, and ſo fouly ſinned againſt God; this highly increaſeth and aggrauateth his ſinne.

Becauſe God had taughthim wiſedome ſecretly.

Hence then learne that is a feareſull and very dangerous ſin for any man or woman ro ſinne againſt the knowne truth of the word, and Law of

*Doctr.* 4. A feareful thing to ſin againſt knowledg.

of God, against knowledge and conscience, when as wee haue not onely knowne the will and word of God, but beleeued it, beene enlightned by the Spirit, and being taught of God in our inward affections; then against all these meanes to sinne and to commit iniquity against knowledge and conscience, it is a most dangerous thing: This may heere appeare in *Dauid*, who was grieuously wounded for this sinne aboue all other, and felt the smart of it to humble him all the daies of his life. So *Peters* deniall of Christ, *Luke* 23 chapter, though it was of feare, yet being against knowledge and also conscience; oh! it caused him to weepe bitterly. And indeed sinnes of knowledge and against conscience are done with some presumption against God. And therefore if euer a man be touched for them, they will wound deepe, and cause teares to follow.

*Vse* 1. Seeing it is so fearefull and dangerous to sin against knowledge and conscience,

conſcience, becauſe thereby wee do what lieth in vs to quench the Spirit, to wound our conſciences, and it is a great ſtep vnto the ſin againſt the holy Ghoſt: Oh then! let vs in the feare of God take heed wee neuer giue that liberty to our owne luſts, and liking, as to ſin againſt knowledge and conſcience. If the deuill tempt thee to any ſinne which thou knoweſt is condemned in the word of God, as ſwearing, lying, ſtealing, murther, adultery, &c. and thy conſcience telleth thee of it, and checks thee for it, do not commit it though thou mighteſt gaine a kingdome by it: for that which followeth will be a farre greater loſſe; for thou ſhalt looſe peace of conſcience, and ioy in the Spirit, feeling of Gods loue, comfort in affliction: and if God be not mercifull vnto thee, thou ſhalt run on from ſin to ſin to a reprobate ſenſe. It is true, ignorance ſhall excuſe no man; yet ſins of ignorance are far leſſe then ſins of knowledge, and againſt conſcience: *Paul* perſecuted

*Note.*

1. Tim. 1. 13

cuted the Church of God, but it was by ignorance, and therefore God ſhewed him mercy: but if thou of ſpite and malice ſhalt perſecute, and againſt knowledge, and the checke of thy conſcience, hurt and iniury the ſeruants of God and members of Chriſt, how canſt thou euer look to find mercy? Thou knoweſt that God forbiddeth and condemneth lying, ſwearing, ſtealing, murther, adultery, drunkenneſſe, &c. And if thou ſhalt wittingly and willingly ruſh into them, though thou know they be forbidden, thou maiſt looke for ſome fearefull iudgement of God vpon thee: And therefore if thou be tempted, anſwere; I will not yeeld: It is written I may not ſteale, lie, commit adultery, &c. as Chriſt anſwered the deuill.

Math. 4.2

*Vſe* 2. We ſee, that if God leaue his children, they may fall dangerouſly into great ſinnes, yea againſt knowledge and conſcience, as *Dauid*, *Abraham*, *Peter*, &c. For of our ſelues we haue no power to reſiſt the ſubtil temptations

tions and assaults of the deuill: but euen as a staffe stands so long as it is stayed, but when it is left alone presently it falles with the least puffe of winde, so do wee; And therefore let vs not relie too much vpon our owne power, as *Peter* did, and fell: but feare our weakneſſe, and ſuſpect our ſelues, and pray the Lord to hold vs, and not to leaue vs to our ſelues, for then there is no ſinne ſo foule into which wee will not eaſily plunge our ſelues.

And yet if the Lord leaue vs to fall into ſome great ſinne againſt knowledge and conſcience, let vs not deſpaire, or thinke wee haue ſinned againſt the holy Ghoſt: as it is the deuils vſuall temptation to perſwade a Chriſtian that hee hath ſinned againſt knowledge and conſcience, and therfore againſt the holy Ghoſt, & that God hath no mercy for him, and to that purpoſe hee abuſeth one eſpeciall place, *Heb.* 6. 4. 5. 6. *For it is impoſſible that they which were once lightned, and haue taſted of the heauenly*

*gift, and were made partakers of the holy Ghoſt, and haue taſted of the good word of God, and of the power of the world to come, if they fall away ſhould bee renued againe by repentance.* By this place, and ſuch like, the cunning deuill labours to bring the children of God to diſpaire if they commit ſin after they bee called and enlightned, becauſe they ſinne againſt knowledge and conſcience.

But that the children of God may ſinne, and commit ſome great ſinne and euill againſt knowledge and conſcience, after they be enlightned and effectually called and ſanctified, appeareth in *Abraham, Sara, Dauid, Peter, &c.* and daily experience proueth it: and therefore all ſinnes of knowledge and againſt conſcience are not ſins againſt the holy Ghoſt: but in that place he ſpeaketh of ſuch as of deſperate malice and ſet purpoſe ſinne againſt the holy Ghoſt, and wholy fall away, and abandon all Religion, and renounce Chriſt and his Goſpell: and therefore the holy

holy Ghoſt ſaith not only if they fal, but if they fall away, that is, euen cut themſelues cleane off from Chriſt. Againe, that they ſinne wilfully, euen deſperately perſecuting Chriſt in his members, and crucifie the Lord of glory, and make a mock of him, trample vnder foote the Sonne of God, and account the bloud of the New Teſtament as an vnholy thing, and diſpite the Spirit of God: now none of all theſe did befall *Dauid*, *Peter*, or any elect child of God: who though they ſin of knowledge againſt conſcience, yet doe they mourne and are grieued for it: and it is for feare, or by the continuall inſtigation of the deuill and ſtrength of his temptation: or in haſt, and of weakeneſſe: but afterwards they do grieue for it, and deſire nothing more then to repent, and to bee reconciled to God: which they cannot doe that ſinne againſt the holy Ghoſt.

Wee learne that heauenly wiſedome and ſauing knowledge, which

*Doctr.* 5. Heauenly wisedome is the proper gift of Gods Spirit.

worketh on the heart, and conuerteth the soule, is the proper worke and gift of God alone by his Spirit: Thou (O Lord) hast by thy Spirit taught me wisedome in the secret of my heart; enlightning and giuing mee a heart to know thee: *All the Elect shall be taught of God.* Againe, the Lord promiseth, *To make all her children the Schollers of God:* And hee will be their Maister and Teacher: so that it is manifest that God alone is the Schoolemaister who doth teach by his Spirit true and heauenly wisedome, sauing and sound knowledge in the heart.

Iohn 6. 45.

Esay 54. 13

God teacheth his wisedome two waies.

And this teaching of God containes two parts. First, the enlightning of the minde. Secondly, the bowing of the heart.

Reu. 3. 9.

First, the Lord doth by his Spirit, which is the eye-salue, annoint our eyes, and cleere our minds, and maketh vs able to vnderstand his will in his word: by nature (alas) wee cannot know his will; *For the naturall man perceiues not the things that are of God:*

1. Cor. 2. 10

*God:* for they bee fooliſhneſſe vnto him: and euen as the cleere Sunne is vnto a blind man, ſo is the word to vs; by nature we vnderſtand nothing to our good.

Secondly, the Lord teacheth wiſedome in the ſecret of the heart, when he bowes the heart to the obedience of his will, ſo the Lord opened the heart of *Lydias* to attend vnto the Preaching of *Paul.* Acts 16.14

*Vſe* 1. Seeing it is God who teacheth wiſedom and ſauing knowledge, we muſt labour to become his Schollers and Diſciples; we muſt be willing to learne of this Maiſter, to come to his Schoole where his Word is taught, and intreate him that hee will teach vs his will, and teach vs wiſedome in our hearts: *Dauid, Pſalme* 119. in many verſes hath it, *Teach mee thy word, O Lord, and I will keepe it euen vnto the end:* And as for ſuch as ſcorne to haue God for their Schoolemaiſter, to come to his Schoole, to be taught of God; all their wiſedome, if it were as great as the wiſedom of

*Salomon* or *Achitophel*, it is but folly with God.

*Vse 2.* Seeing God that is our ſpirituall Schoolemaiſter, hee teacheth not onely the eare or the tongue, but hee teacheth the heart, in the ſecret of the heart & affection, by mouing and bowing them to obedience, this ſheweth that moſt men are not taught of God, for all the knowledge that they haue of God and his word, it is onely in words, lip-knowledge and knowledge in the tongue, to talke of God, to diſcourſe and commend Religion, but it neuer commeth to the heart and entrailes to humble them, to enlighten the minde, truely to conuert the ſoule, to bow the will and affection to obedience. Well, know this, that all thy knowledge and wiſedome can not do thee any good, vnleſſe it bee in the heart, vnleſſe it bring forth obedience to the will of God, and therefore proue thy knowledge, whether it hath humbled they heart, moued thy affection, to obey the will of God, to keepe

228422a



keepe his Commandements; for if thy heart runne after ſinne, and thou art not purged, nor bettered, nor reformed in heart and life (alas) thy knowledge is but carnall, and will neuer ſaue thy ſoule.

And this ſerues to cut the combs of many vaine hypocrites and diſſemblers, who becauſe they can talke & diſcourſe of matters of Religion, and commend the Preacher, they do thinke themſelues iolly fellowes, and good Chriſtians. But, I ſay, vnleſſe the Spirit of God teach thee wiſedome in the ſecret of thy heart by bowing it to obedience and reformation, all thy knowledge it is but a carnall & fleſhly knowledge which may befall a reprobate. *Paul* ſhewes vs how we may vndoubtedly know, whether we be taught of God, or not, *If any man loue God he is taught of God:* 1.Cor.8.3. ſo that by our vnfained loue of God, which will appeare in keeping his commandements and doing his will, we ſhall know whether we be truely taught of God: And he that hath not

the loue of God, nor care to keep his Commandements, that man, let his knowledge bee neuer ſo great, certainly he was neuer yet truly taught of God.

## VERSE VII.

7 *Purge mee with hyſſope, and I ſhall bee cleane: waſh me, and I ſhall bee whiter then ſnow.*

*Dauid* renewes his former requeſt. v. 2.

DAuid hauing made his requeſt vnto God for mercy, for the pardon of his ſinnes: and vſed a reaſon from the free confeſſion and acknowledgement of them to moue the Lord to pitty him; doth here againe renue his ſuite and humble requeſt vnto God: and hee prayeth here vnto God for two great benefites. Firſt, Iuſtification in the free pardon of his ſinnes, and imputation of CHRISTS righteouſneſſe *verſe* 7. And ſecondly, for Sanctification

Sanctification and Reformation of the whole man, *verse* 10.

And first, *verse* 7. hee intreates the Lord for the free pardon of his sins, that God would cleanse and wash him from them in the bloud of Christ the Lambe of God: and secondly, hee prayeth for the blessed fruite of Iustification; namely, peace of conscience, and ioy in the Spirit, *verse* 8. for till the conscience haue a Certificate from God, and a blessed pardon sealed and applyed by faith, it cannot be at quiet.

First, seeing *Dauid* had prayed before vnto God for mercy and pardon of his sinnes: and heere doth againe renue the same Petition, and in other words puts vp his request vnto God for the same: Hence we learne that the pardon of our sinnes is a singular fauour and mercy of God bestowed vpon vs for Christs sake: which appeares in that *Dauid* so often in a Psalme prayes for it, therefore it is a great and inestimable mercy, and hardly come by: not so easily

*Doctr.* 1. Pardon of sinne the greatest mercy.

easily as most men thinke. *Dauid* sheweth how great a blessing it is, in that hee preferreth it before a Kingdome; and though hee was a King, yet he pronounceth him blessed, not that is a King, as in the 32 *Psalme* 1. 2. *verses, But whose sinne is pardoned. God hath sent his Sonne Iesus Christ to blesse you, in turning euery one of you from your euill waies,* a blessing of all blessings.

*Vse.* 1. Seeing remission of sinnes is so great a blessing, & hardly come by: First, we learne that wee esteeme of this aboue all other things in the world. If the question were asked what we desire in the whole world, Mat. 16. 26 we should answere with feeling the pardon of our sinnes: and therefore we should desire and seeke this blessing aboue all other: If thou bee as poore as *Iob*, and hast this, thou art a rich and a happy man.

*Vse.* 2. Seeing *Dauid* vseth so many prayers vnto God, and vseth such reasons to moue the Lord to pitty him, and to pardon his sinnes: Hence we see

see that those are much deceiued, who thinke it the easiest matter in the world to get the pardon of their sinnes; and if they can but say, *Lord haue mercy on me*, all is well: no, no, Lord haue mercy on mee, will not serue the turne: Good things are hardly come by without great trauell, labour, and study; How much more is it hard to get the pardon of our sins, the saluation of our soules, and life eternall? And therefore let vs know, that to get the pardon of our sins, wee must take great paines, labour, and dilligence, we must shed many a teare in bewailing them, they will cost vs many a sob, and many a sigh, many a prayer and request vnto God vpon our knees: and then if wee get it, oh! it is a wonderfull fauour and mercy of God, it will make vs happy and blessed for euermore.

Parts of the verse.

*Dauid* makes two requests vnto God: and withall shewes a twofold fruit and effect of his requests. First, hee intreates the Lord to *Purge him with*

*with hyſſope*, and then it will come to paſſe, *Hee ſhall bee cleane*. Secondly, he deſireth the Lord to *waſh him*, and then it will follow, *That hee ſhall be whiter then ſnow*.

For the firſt Petition, *Purge mee with hyſſope*. In theſe words hee alludeth to the Legall Ceremonies and manner of purging, vſed in the time of the Law: In the purifying of the Leaper, and of any perſon polluted, they were to dip the bunch of hyſſope in bloud, or in water, and ſo ſprinkle it on the perſon to be purified, which ceremony was a Type and Figure of the bloud of Ieſus Chriſt, who is that alone ſacrifice and Lambe of God, which taketh away the ſins of the world.

Leu.14. 6. 7. Num.19.18

Now then, ſeeing that by this ſprinkling with hyſſop in the bloud of beaſts is meant the ſprinkling with the bloud of Ieſus Chriſt; when he ſaith, *O Lord purge mee with hyſſop, &c.* it is all one as if hee ſhould haue ſaid: O Lord, I am exceedingly polluted and ſtained with ſinne and vncleanneſſe,

228424



cleaneneſſe, and no Leaper was euer more vile and loathſome then I am now in thy ſight, neither is there any water to waſh and purge me, but I beſeech thee of thy mercy to waſh me, and to beſprinkle my ſoule with the bloud of Ieſus Chriſt, that can alone take away my ſinnes, and ſo I ſhall bee made cleane and pure againe.

Hence marke the miſerable and curſed fruite of ſin: no leproſie did euer ſo defile the body of a man in the time of the Iewes, as ſin doth ſtaine, and defile both ſoule and body, no dunghill nor ſtinking carrion is ſo loathſome in the eies of man as an vncleane ſinner is in the ſight of God, till hee bee waſhed and purged in the bloud of Chriſt. *Doctr.* 2. Sinne is a leprouſie.

This is the reaſon which the Lord vſed, *Ioſhua* 7. 12. why Iſrael fell before their enemies, and hee went not forth with their Armies when they fell before the men of Ai, *Therefore the children of Iſrael can not ſtand before their enemies, but haue turned their*

*their backes before their enemies, because they are execrable:* we see then the nature of sinne, how it maketh a man abhominable and detestable in the sight of God.

*Vse* 1. Seeing this is the cursed nature and fruit of sinne, that it defileth and staineth both body and soule, and maketh them more loathsome and vile then any toad or serpent; how should wee abhorre sinne and euery wicked way? Wee will bee loath to touch poyson or ratte's-bane, or any thing else wherein is danger: oh! sin is such ratte's-bane as infecteth and poysoneth both soule aud body, and therefore let vs shun sinne and touch it not.

*Vse* 2. When as we bee defiled with sin and so made filthy and vncleane in the sight of God, and more vile then any Leaper, or dunghill, carrion, toade, or serpent: Oh let vs pray with *Dauid* to be washed & purged from our filthinesse, let vs repent of all our sinnes, bewaile our vncleanneſse: let vs by faith as a bunch of hyssope

hyſſope beſprinkle our ſoules with the bloud of Ieſus Chriſt.

Seeing *Dauid* deſireth to be purged with hyſſope: Wee learne hence that the Lord would not that men ſhould deſpiſe ſuch ceremonies and types of Chriſt, as hee himſelfe commanded in the time of the Law: and though it might ſeeme a vaine and needleſſe thing to beſprinkle them with a bunch of hyſſope, dipped in the bloud of a beaſt, yet ſeeing it was the commandement of God, they did not deſpiſe this ceremony, being a type of the bloud of Chriſt. When they could not ſee with bodily eyes the bloud of Chriſt, it pleaſed God by ſuch ceremonies and types to help their faith, by ſprinkling the bloud of a beaſt, to ſhew to them that they muſt bee ſo ſprinkled in their ſoules with the bloud of Ieſus Chriſt.

*Doct.* 3. The ceremonies vnder the Law were but to lead vs vnto Chriſt.

Hence wee learne by the example of *Dauid*, and all the holy Fathers & Seruants of God in the time of the Law, to vſe all ſuch Sacraments and ceremonies as God commands in his word

*Vſe.* Obedience required to Gods ordinances.

word for the helping of our faith, we cannot see the bloud of Christ, nor touch it wth our outward senses; yet the Lord hath appointed the Sacrament of Baptisme, and the Supper of the Lord, that in them wee might see, feele, touch, and taste, as it were, the body and bloud of Iesus Christ: And therefore all those which despise these Sacraments making little or no account of them, shew that they despise the ordinance of God, and so make light of that which is ordained for the good of their soules,

*Doctr.* 4. Christs bloud alone doth purge our sinnes. Heb. 9. 9. 1. Ioh. 1. 7. Reu. 1. 5. Iohn 1. 29. 1. Pet. 1. 2.

Marke further, when that *Dauid* prayeth the Lord to purge him with hyssope, the word signifies to purge by sacrifice; euen the sacrifice of the Sonne of God, and by his death and bloud-shedding to purge his sins away, so as he confesseth there is nothing in heauen or earth, that is of force to purge him from his sinnes and vncleannesse, but the bloud of Christ alone. It is not the bloud of bullockes, lambs, and goats that can

wash

waſh away the leaſt ſpot of ſin, but onely the bloud of the immaculate Lambe Chriſt Ieſus, and to him all the Sacrifices had relation and ſhadowed out Ieſus Chriſt the true Paſcall Lamb vnto vs.

And this was the reaſon why *Dauid* maketh mention of hyſſope, that God would purge him with hyſſop, becauſe God in the time of the Law ordained this ceremony for a confirmation of their faith, and to help the people of the Iewes to the better ſight and knowledge of the promiſed Meſſiah; For ſeeing Chriſt was not yet come into the world, & they could not ſee the worke of redemption as yet performed: the Lord would leade them by theſe ceremonies vnto Ieſus Chriſt the promiſed Meſſiah, that they might ſee him as it were before their eyes: for when they ſaw a beaſt ſlaine, and the bloud ſpilt, then they tooke a bunch of hyſſope, dipt it in the bloud of the beaſt, and beſprinkled them that offered the ſame with the bloud: they

The vſe of the ceremonies vnder the Law.

*Note.*

were thereby taught, that euen ſo muſt Ieſus Chriſt the Sonne of God and promiſed Meſſiah bee ſlaine and put to death, his bloud ſhed for their ſinnes, and they muſt by faith as a bunch of hyſſope beſprinkle their ſoules with the bloud of Chriſt for the pardon of their ſinnes.

It is true indeed, that the Lord hath eaſed vs in the time of the Goſpell of all thoſe old and ancient ceremonies; neither is it the will of God that we ſhould be clogged with the dead and needleſſe, and beggarly rudiments and ceremonies of men which become not the ſimplicity of the Goſpell. But yet hee hath in mercy appointed certaine helpes and meanes to leade vs vnto Chriſt Ieſus; as the two Sacraments to help our faith: for wee being as yet carnall (alas) wee can not behold no more then wee ſee; And therefore the Lord hath appointed them as helpes to leade vs to Chriſt, to ſet him before our eyes in the Water in Baptiſme, and Bread and Wine in the

Galat. 4.

the Lords Supper, that ſo our faith ſhould bee confirmed thereby, and wee might euen ſee Chriſt Ieſus before our eyes: And therefore as *Dauid* did carefully vſe ſuch helpes and ceremonies as God commanded, for the ſtrengthening of their Faith; ſo let vs bee as carefull, to vſe the helps that God hath left vs vnder the Goſpell, for the ſtrengthening of our weake faith.

---

*Purge mee with hſſyope.*

THe meaning is this, accept of that moſt perfect and euerlaſting ſacrifice of Ieſus Chriſt for the puniſhment due to my ſins: As if hee ſhould haue ſaid, O Lord, I confeſſe I haue ſinned exceedingly, I haue bin borne in ſin, and haue by murther & adultery deſerued to be condemned eternally, and to haue the curſe and puniſhment due to my ſin to be caſt vpon me: but I beſeech thee in mercy to accept of the death and bloud-

The meaning of the words.

ſhedding of thy Sonne my Sauiour Ieſus Chriſt for the ſatisfaction due to my ſinnes.

And whereas the Iuſtification of a ſinner in the ſight of God ſtands on two parts: firſt, remiſſion and pardon of ſin: ſecondly, the imputation of Chriſts righteouſnes, me thinks, the Prophet requires & begs both theſe at the hands of God: firſt to be purged, or as the word ſignifies, to purge (not by waſhing) but by ſacrificing, to appeaſe the wrath and anger of God by the bloud of Chriſt: ſecondly, when hee prayeth to bee waſhed, hee deſireth to bee made pure and righteous, not in his owne righteouſneſſe, but onely in the righteouſneſſe and obedience of Ieſus Chriſt, imputed to him, and laid hold vpon by faith.

*Doctr.* 5. Saluation is to bee ſought for onely in Chriſt.

Seeing *Dauid* intreates the Lord that hee would *Purge him:* that is, accept of the moſt perfect Sacrifice of Ieſus Chriſt, for the puniſhment due to his ſins: we learne that there is no Name giuen vnder Heauen, whereby

whereby a man ſhall bee ſaued, but onely in the name of Ieſus Chriſt: it is not the bloud of bullocks, lambs, and goates, that can waſh away the leaſt ſpot of ſin, but onely the bloud of the immaculate Lambe Chriſt Ieſus: but of this before. 1.Iohn 1.7. 1.Pet.1.18. Reu. 1. 5.

Hence we ſee the endleſſe and vnſpeakeable mercy of God to miſerable men: who when no other meanes could bee found, no water or hearb could heale the ſoule of a ſinner, and waſh him from ſin and the puniſhment of it, but onely the precious bloud of the Sonne of God; was content to giue his owne Sonne to death for vs: which made Saint *Iohn* to admire it: And if God hath not failed vs in this, but could rather bee content to ſee his onely Son put to death and hang on the Croſſe, then we ſhould periſh, how ſhould he deny any ſmaller and lighter matters vnto vs? *Vſe* 1. Iohn 3.16. Rom.8.32.

Behold heere the greatneſſe and heynouſneſſe of mans ſinne, which could bee purged by no creature in *Vſe* 2.

heauen or earth, but onely by the bloud of Iesus Christ alone: if all Men and Angels should haue dyed, and beene cast for euer into hell fire, they could not satisfie the infinite wrath of God for one sinne, but the heart bloud of Iesus Christ must be shed, else we can haue no pardon.

*Vse 3.* This condemnes that wicked and erronious Doctrine of the Papists, who teach, indeed Christ by his death hath satisfied Gods iustice for the fault and eternall punishment due to our sins: but men must either in this life by workes, or else in Purgatory satisfie Gods iustice for temporall punishments: now then what is this but to make the sacrifice and death of Christ imperfect, when as it must bee patched and peeced with mens merites: but wee beleeue and hold that Christs death is a sufficient sacrifice for all our sinnes.

*Vse 4.* Would you then haue the pardon of your sinnes, euery sinne deserues death and the curse of God: Now there is no way but this, to beleeue in

Rom. 6. Gal. 3.

in Ieſus Chriſt, to imbrace him by faith, that ſo God the Father may for his ſake pardon our ſinnes, accept of his death and paſſion for the puniſhment of them all.

And that we may be purged from our ſins, both the fault and puniſhment, by the bloud and ſacrifice of Chriſt, we muſt firſt repent of them, with *Dauid* be grieued for them, bewaile them, amend our liues, and become new creatures in Chriſt Ieſus, wee muſt beg for pardon of them at the hands of God.

Secondly, beſides wee muſt bee ſprinkled with hyſſope: that is, as in the time of the Law, they dipped the hyſſope into the bloud of the beaſt, and ſo beſprinkled the perſon to bee cleanſed; euen ſo muſt we by faith, as it were with a bunch of hyſſop, apply the bloud of Chriſt, and by faith beſprinkle our defiled conſciences, it will purge vs from ſin, and appeaſe the anger of God for the puniſhment.

But if men either doe not repent

of them and leaue their ſinnes, or do not come with Faith, to apply the bloud of Chriſt, they can not haue pardon: As if there were a ſoueraine plaiſter to cure any ſore; if a man do not apply it to his wound, but let it lie in a box, it will do him no good: ſo vnleſſe wee apply the bloud of Chriſt to our wounds and ſores by faith (alas) it cannot help vs: And as the woman with the bloudy iſſue touched Chriſts garment, and was healed; ſo if wee can by faith touch the bloud of Chriſt, and apply it to our ſelues, it will heale all the bleeding wounds of ſin.

The ſecond requeſt is that God would waſh him and make him pure, not imputing his ſins vnto him, but couering them in the death and obedience of his Son Ieſus Chriſt: And therefore in the ſecond part of this verſe he prayeth for the imputation of Chriſts righteouſnes; namely, that God would not onely remit the puniſhment due to his ſinne, but looke vpon him as hee is in Chriſt, couered

couered with his righteousnesse, and that God would accompt him iust for Christs obedience, holinesse, satisfaction and righteousnesse. For when God beholds a poore sinner couered with the righteousnesse, holinesse and obedience of his Sonne Christ, then hee accompts him as no sinner, but iust and righteous. Euen as a man beholding any thing through a red glasse it appeares red or of the same colour: so if the Lord looke on vs in Christ wee appeare holy and righteous before him. Psl. 32. 1. 2.

Whereas the Prophet *Dauid* intreates the Lord to wash him, hee shewes that hee was defiled with sin and stained with vncleannesse: and so stood in great need of Gods mercy to cleanse his filthy soule and defiled conscience now polluted with most vile Adultery, and filthy vncleanenesse: that his soule was now besprinkled with the innocent bloud of that faithfull seruant and loyall Subiect *Vrias* the Hittite: And as it was with *Dauid*, sinne infected him, made him

*Doctr. 6.* Sinne defiles a man

him vile and loathſome, filthy and abhominable in the ſight of God: euen ſo it doth begrime the faces of the beſt of Gods children, it ſtaines and pollutes them both in ſoule and body: yea, no carrion is more loathſome and odious then a ſinner defiled and polluted with ſinne is in the ſight of God.

The leproſie was a loathſome diſeaſe, it infected the body, and the very garments, yea the ſtones and timber: But this ſpirituall leproſie, ſin, infects the whole man, body and ſoule: yea it infects heauen and earth, and all other creatures in the world, and there is nothing that can take away the ſpots and blemiſhes of ſinne but onely the precious bloud of Ieſus Chriſt, laid hold on by true faith.

*Vſe* 1. Well, ſeeing all of vs are thus defiled with ſinne as *Dauid* was, in ſoule and body, let vs deſire to bee waſhed: let vs bewaile them, loath and hate them, intreate the Lord that he would not impute our ſinnes vnto

vnto vs, but couer them vnder the Robe of Christs righteousnesse: And that wee should abhor euery sin for this cause, because it defiles vs, it pollutes vs, and makes vs vnworthy to appeare in Gods presence.

*Vse 2.* Seeing *Dauid*, though an holy Prophet of God, a man after Gods own heart; yet desires the Lord to wash him from his sinnes, and to couer them in the obedience of Christ Iesus applyed by faith: wee see that no man is able to stand before the face of God in his owne righteousnesse, in his his owne workes, or worthinesse: for if any might, who might better haue done it then *Dauid*, a man truly sanctified, a holy Prophet, a man after Gods owne heart: yea the Prophet *Esay* saith, that all our righteousnesse is no better then a stayned clout full of bloud and all pollution: And *Paul* desires that hee may not bee found in his owne righteousnesse, and worthinesse, at the day of Iudgement but in the righteousnesse of Christ laid hold on

Esay 64.6.

Phil.3.9.
1.Cor.1.30

on by faith. And therefore let vs renounce all our owne goodneſſe, or worthineſſe, and accompt all but dung in reſpect of Chriſt and his righteouſneſſe. And as for the Church of Rome wee may ſee their intollerable pride, that they do ſo much reſt and relye vpon their owne goodneſſe and worthineſſe, merites, and righteouſneſſe, to ſtand vpon it & appeare in it for remiſſion of ſins, and life eternall. But (alas) if *Paul*, *Dauid*, and all the Saints of God abhorre themſelues in duſt and aſhes; deſire to be purged and waſhed and couered in the obedience and righteouſneſſe of Ieſus Chriſt, yea count all their owne righteouſneſſe but as dung, and dare not appeare in it before the ſeate of Gods Iudgement, but in the righteouſneſſe of Chriſt: ſhall any Papiſt of them dare to ſtand before Gods iudgement in his owne righteouſneſſe, and worthineſſe: no, no; he ſhall tremble, and quake, and not abide ſo great and glorious a preſence.

I

*I ſhall bee cleane: I ſhall bee whiter then ſnow.*

IN theſe words the Prophet ſhews the euent and iſſue of this, when a man doth truely repent, is reconciled to God in Ieſus Chriſt, and is waſhed from his ſinnes by faith in Chriſts bloud; then hee is made of a moſt vile and loathſome ſinner a moſt bleſſed and holy child of God; of a filthy vncleane lim of the deuill, a bleſſed member of Ieſus Chriſt, beautifull and glorious in the eyes of God, being couered in Chriſts righteouſneſſe.

Seeing *Dauid* ſaith, when God ſhall pardon him his ſins on his true repentance, and bee reconciled vnto him, couering his ſinnes in the merites and obedience of Chriſt, *Then hee ſhall bee cleane:* Then before a man repent, bee reconciled to God by Ieſus Chriſt, and bee purged from his ſinnes: hee is moſt vncleane and filthy, vile, loathſome and abhominable

*Doctr. 7.* The woful eſtate of al naturall men.

ble in the ſight of God: and indeed ſo hee is; no carrion worſe, no Toad ſo vgly, nor Serpent ſo full of poyſon as a filthy ſinner polluted with ſin, till hee repent, get pardon of them, and be reconciled to God by Chriſt. I pray you take knowledge of this Doctrine, whatſoeuer thou art, high, low, rich, poore, yong, old, Prince, or Noble: till thou repent, till thou turne to God, till thou get the pardon of thy ſinnes and bee waſhed by faith in the bloud of Ieſus Chriſt, thou art moſt vile and miſerable, thou art moſt vncleane and filthy, thou art more vgly then the venemous Toad, more loathſome then the Serpent, more filthy and ſtinking then the Carrion: yea no creature is ſo loathſome before God, as a filthy ſinner that liues in ſinne without repentance, that is not waſhed and purged from them in the bloud of Chriſt.

*Vſe* 1. Well, ſeeing this is the wofull and miſerable eſtate of all impenitent ſinners, how ſhould this moue euery one

one, with ſpeed, to repent, to turne to God, to ſeeke to bee reconciled to God by Ieſus Chriſt, to deſire pardon of his ſinnes, to bee waſhed and cleanſed from them all, in and by the bloud and merites of Chriſt: for this know, I ſay, till thou art reconciled to God, doſt repent, art waſhed and cleanſed, thy caſe is fearefull, thou wert better bee a Toad then a man without this: thou maiſt go in Silke and Veluet, in gay and golden apparell, thou maiſt haue a faire body, perfume thee with ſweete ſmels, &c. but till thou repent, thou art filthy and loathſome in Gods ſight.

Oh! how ſhould this ſerue to pluck down the pride of many impenitent ſinners? Men and women thinke highly of themſelues, ruffle it out in ſilke and veluet, ſtarching and waſhing; but all this whilethey know not that theirpoore ſoules are loathſome in Gods ſight, that God hates them, and cannot abide them. Oh then be waſhed, bee cleanſed in the bloud of Chriſt,

Christ, which alone can wash away sinne.

O that men would remember that saying of Christ: *Thou art poore, blind, miserable, and naked.* Then they would say with *Iob: I abhorre my selfe and repent in dust and ashes:* Then they would neuer giue any rest to their soules till they haue repented, got pardon, bee reconciled, and washed from their filthy sinnes.

Esay 1. 16. Reu. 3. 14. Iob 42. 6.

Seeing *Dauid* acknowledeth, that when hee shall repent, get pardon of his sinnes, bee reconciled to God, be washed from the filthinesse of sinne: then *he shall be cleane* and white, yea most white, euen as snow.

Hence we learne, that as a filthy sinner, that liues and goes on still in sinne without repentance, there is no creature more vile, blacke, and vncleane: So the child of God that doth repent, that is washed in the bloud of Christ, reconciled to God, hee is a blessed and glorious creature, most beautifull and faire in the sight of God: not by any good-

nesse

neſſe, or worthineſſe of his owne, but by the mercy of God ſo accounting vs; and by the merites and worthineſſe of Ieſus Chriſt, in whoſe righteouſneſſe we bee righteous, and by whoſe merites and worthineſſe we are couered. The Saints of God goe in long white roabes, which are made white in the bloud of the Lambe. Cant. 1.7. & 4.1. Ezek. 16.9. 10.11.12. &c. Reu. 3.18. 1.Cor.6. 10.11.

Seeing this is the bleſſed and glorious eſtate of thoſe that do truly repent, be reconciled to God, embrace and beleeue in Ieſus Chriſt, are waſhed and cleanſed from their ſinnes in his bloud, and couered in his righteouſnes: O how ſhould it moue euery man and woman to turne to God! to forſake their euill wayes and their filthy ſinnes! to put on the Lord Ieſus Chriſt, to beleeue, to become the ſonnes and daughters of God. It is a goodly thing, to be ſon to an earthly King, to bee cloathed in cloth of gold, &c. But if wee compare this with the bleſſed and glorious eſtate of Gods children, it is but dung and *Vſe 1.*

beggery, it is but like rotten ragges, and beggars clouts, taken off the dunghill: *Hee that is wiſe ſhall ſhine as the firmament, and hee that conuerts many to righteouſneſſe ſhall ſhine as the Sun in the firmament:* oh! then againe, and againe, let vs repent, let vs bee reconciled to God, get this wedding garment, which will make vs beautifull before God.

Dan. 12.

Vſe 2. Another vſe is this, ſeeing that the ſtate of Gods children euen in this world is ſo bleſſed and glorious, ſo beautifull and excellent, being reconciled to God, waſhed in the bloud of Chriſt, and cloathed with the moſt pure robe of Chriſts righteouſneſſe: Heere is matter of comfort to all the poore children of God whom the world is not worthy of: alas they are eſteemed as beggars; they bee eſteemed as vile, and baſe, miſerable, and caſt-awaies, by vngodly men, they are made as the dung in the ſtreets, and the off-ſcouring of the world, & men euen tread and trample them vnder their feete:

now

now what is that which may comfort the hearts of Gods children? ſurely this, that though they ſeeme vile, baſe, and miſerable in the blind eyes of ſinnefull men; yet they bee moſt white, beautifull, and glorious, in the eyes of God our heauenly Father: though the world hate vs, contemne vs, be a weary of vs, loath and abhorre vs: let vs remember the Lord loues vs, takes delight in vs, we are moſt faire and beautifull in his ſight. They do not ſee what we be, they cannot know that we are little Princes, ſonnes, and great heires of the Kingdome of heauen, the ſonnes and daughters of the great God: and therefore this may teach vs patience, ſeeing we know that God loues vs, and that wee are deere vnto him, though the world hate vs: So it was with many Prophets of God, and true beleeuers, whom the world was not worthy of. 1. Ioh. 3. 2. Heb. 11.

Laſtly, heere is matter of great comfort to great and grieuous ſinners, that haue committed many and Vſe 3.

grieuous ſinnes, that if they will vnfainedly repent and turne to God, imbrace, and lay hold on Chriſt, God will make them of the curſed fire-brands of hell, heires of the Kingdome of Heauen: of the limbe of the deuill, the Members of Ieſus Chriſt; of adulterers and filthy ſinners, ſuch as *Dauid* was, chaſte and pure, and the holy ſeruants of God: And this the Lord promiſes mẽ, that if they will repent, turne to God, & forſake their ſinnefull waies: Then, Eſay 1.18. 19. *though your ſinnes were as redde as ſcarlet, I will make them as white as ſnow: Though they were as crimſon, yet I will make them cleane as wooll*: That is, though men bee guilty of bloudy ſinnes, notorious euils, as *Dauid*, of murder, vncleaneneſſe, whoredome, adultery, couetouſneſſe, ſwearing, contempt of the word of God, &c. Yet if thou haſt the grace to repent, certainely the Lord will moſt thorowly purge and waſh away all thy ſinnes, hee will ſeale thee a generall pardon of them all, if thou wilt onely

onely repent and lay hold vpon Christ.

Oh! then let mee speak vnto you in the name of God: hast thou beene a vile blasphemer? hast thou beene a contemner of the Word? a persecuter of Gods children? hast thou been a cruell murderer, oppressor, vsurer? hast thou beene an adulterer, a filthy liuer? Well, if thou will now repent, turne to God, bewaile thy sins, beg pardon of thē, if thou wilt renounce, leaue, and forsake them, become a new creature in Christ Iesus, and amend thy sinfull life: Loe, God doth this day offer mercy vnto thee, he wil embrace thee as he did the Prodigall childe: he wil wash thee in the bloud of his owne Sonne: hee will couer thee in his righteousnesse; hee will pardon all thy sinnes, and neuer lay them to thy charge: he will make of thee that art a vile and miserable sinner, a very fire-brand of hel, a blessed member of Iesus Christ. And therefore let not the number or greatnesse of thy sinnes hinder thee; for if thou Luke 15.

canſt repent, God will pardon them all, and receiue thee to mercy: Oh then, if thou wilt not for all this repent and turne to God, leaue and forſake thy ſins & impieties, become a new creature in Chriſt Ieſus, but lie in thy ſinnes, and wallow in the filth of them ſtill, and harden thy heart againſt all the ſweete and gracious offers of mercy. How art thou worthy to periſh, if thou ſhalt deſpiſe ſo great ſaluation?

2.Cor.5.18

## Verse. VIII.

8 *Make mee to heare of ioy and gladneſſe, that the bones which thou haſt broken may reioyce.*

*Dauid* heere entreates for peace of conſcience.

DAVID hauing in the former verſe craued mercy at the hands of God, for the pardō of his ſinnes which were both many and great, he doth in this verſe

verse beg at the hands of God, the blessed fruit of the same, namely the blessed and comfortable perswasion of Gods mercy, and assurance of his loue, for the pardon of his sins, that God would euen testifie vnto his poore soule and wounded conscience, by his Spirit inwardly, that hee was appeased and pacified with him, and in Iesus Christ reconciled vnto him, that so being thus assured of Gods loue, of reconciliation with God, and the pardon of his sins, his wounded conscience might be comforted, his wounded soule and heauy heart might be refreshed, and his exceeding griefe might bee mitigated and asswaged.

Sinne had take away his inward ioy.

In this verse note two speciall points. First, what is the thing *Dauid* so instantly craueth of God, namely, that hee would cause him to heare comfortable and blessed newes of Gods mercy and assurance of the pardon of his sinnes. *Make mee to heare, &c.*

Parts of this verse.

Secondly, the end wherefore hee

ſo begs and requeſts for this, namely, that his broken heart and bleeding conſcience might be comforted, and his vnſpeakeable griefe by the feeling of Gods loue might bee ended. *That the bones which thou haſt broken may reioyce.*

*Make mee to heare.*

AS if he ſhouldhaue ſaid, O Lord I beſeech thee to witneſſe thy loue and fauour vnto mee, yea I beſeech thee ſend thy bleſſed and holy Spirit to certifie my conſcience of the bleſſed pardon of all my ſinnes, that thou wilt not enter into iudgement with me for them.

And that which *Dauid* doth here confeſſe of himſelfe, all the children of God ſhall one day be ſure to find by experience, that ſinne doth ſpoyle them of their inward peace and ioy. Oh then if we could remember how ſweet the ioy and peace is which by ſin wee looſe, for the vaine and tran-

ſitory

ſitory pleaſures of ſin which are but for a ſeaſon, wee would neuer make ſo bad exchange.

The maine point is, what is it that *Dauid* ſo earneſtly craues of God: namely, that God would aſſure him of the bleſſed pardon of his ſinnes. But ſome may ſay, this ſeemes needleſſe, did not the Lord ſend *Nathan* to him, who (after *Dauid* had confeſſed his ſinne) told him, *The Lord hath pardoned thy ſinne, thou ſhalt not die:* How then comes it to paſſe that here hee prayes the Lord to cauſe him to heare and feele this, the pardon of his ſinnes? I anſwere: Firſt, it is true that *Nathan* the Prophet of God did aſſure him of the pardon of his ſins vpon his true repentance: but yet *Dauids* heart being wounded with ſinne, could not ſo fully feele and find the aſſurance of Gods loue and pardon of his ſins, and therefore entreats the Lord to certifie his conſcience inwardly by his Spirit, and fully to aſſure him of the ſame. Secondly, I anſwer, that though *Dauid* heard 2. Sam. 12. 13.

*Nathan*

*Nathan* tell him that the Lord would pardon his ſinne, yet hee iudged the outward teſtimony of all men and Angels as nothing vnleſſe the inward certificate and teſtimony of the holy Ghoſt go with it: inwardly to certifie, aſſure, and perſwade the poore wounded conſcience of Gods loue and fauour.

*Doctr.* 1. Euery child of God may be aſſured of the pardon of his ſinnes.

Hence wee learne ſundry points of inſtruction. Firſt, that as *Dauid* prayes to bee aſſured of Gods loue, and the pardon of his ſins; ſo euery true childe of God that beleeues and repents of all his ſinnes may know and bee aſſured in his conſcience of Gods loue and fauour, and the pardon of them all. And in the Article of our faith, wee do profeſſe we beleeue the remiſſion of our ſinnes, and life euerlaſting; and ſeeing we pray for this, that God would forgiue our ſinnes and treſpaſſes, therefore wee beleeue it, elſe wee ſin in praying for it: ſo that euery one that truely repenteth and embraceth Ieſus Chriſt, is a new creature, hates

vile

vile waies, indeuours in heart and life to pleaſe God: he may know and bee aſſured that hee is reconciled to God, and his ſinnes be pardoned. 2. Pet. 1.

This condemnes that helliſh doctrine of the Papiſts, who teach and hold, that no man can be aſſured of the pardon of his ſins, vnleſſe God ſend a reuelation from heauen to do it: And that it is a vertue of faith to doubt of Gods loue. But how did *Paul* doubt when hee ſaith, *I am fully perſwaded, &c.* Alas how dares a vile ſinner, not iuſtified, nor aſſured of Gods loue, and the patdon of his ſinnes, how dares he come to call on God and make his prayer vnto him? Dares a traytor come to his King, ſpeake vnto him, not hauing his pardon? Well, this Doctrine of doubting, it is a racke for wounded conſciences, and torments afflicted ſoules, when they cannot tell whether God loueth or hateth them, nor know not that their ſinnes be pardoned. *Vſe* 1. Rom. 8. 38. Iob 13. 15. 19. 25. Pſal. 125. 1

And therfore that religion which teacheth doubtings, and pronounceth *Vſe* 2.

ceth them accurſed, who hold that a man may be aſſured of ſaluation: we accurſe it as a Doctrine enemy to faith and ſaluation. And indeed it is ſtrange to ſee, that whereas they teach a man is able to fulfill the whole Law of God,& by his works to merit eternall life; yet they accurſe him if hee ſay hee is ſure to be ſaued: ſo directly doth one point of their falſe doctrine impugne another. Indeed it is no maruell though their Religion can yeeld no comfort for certainety of ſaluation, ſeeing they draw men from off the foundation Chriſt Ieſus,in whom onely it is promiſed, that we ſhall find reſt for our ſoules.

Seeing *Dauid* prayes for this aſſurance of Gods loue, to be aſſured of the pardon of his ſins, by his Spirit, and that vpon his true repentance. This ſhewes that the confidence that moſt men haue, is a fond preſumption and ſecurity: They would not doubt of Gods loue for all the world; they beleeued euer ſince they were

were borne, and thus they brag of their ſtrong faith, but they deceiue themſelues; for till a man do repent, turne to God, beleeue in Chriſt, bee a new creature, he can haue no aſſurance of Gods loue or pardon of his ſinnes.

Let all true Chriſtians examine themſelues, whether they feele and finde this bleſſed aſſurance and perſwaſion of Gods loue, & the pardon of their ſinnes. If thou haſt it, make much of it, looſe it not: If thou want it, vſe all meanes, giue all diligence to get it, repent, turne to God, beg mercy, and pardon for thy ſins, embrace Ieſus Chriſt, beleeue in him, that thou maiſt be aſſured, and neuer bee at reſt till thou canſt ſay, I am perſwaded of Gods loue in Chriſt Ieſus, *I know my Redeemer liueth:* I am perſwaded I am the child of God: elſe a man can haue no ioy, peace, nor comfort.

Though *Nathan* had told him his ſins were forgiuen, yet *Dauid* could not be aſſured till he felt the inward aſſurance

*Doctr.* 2. Mans teſtimony of the remiſ-

sion of sins is nothing without the testimony of Gods Spirit.

assurance and certificate of Gods spirit to perswade and witnesse the loue of God vnto him for the pardon of his sinnes.

Hence we learne, that it is not the testimony of all men & Angels, that can assure vs in our soules of Gods loue, and pardon of our sins, without the inward speciall certificate and perswasion of Gods Spirit, who is called the *Spirit of Adoption*, because he doth reueale, yea perswade and assure our soules that we be adopted. If *Peter*, *Paul*, *Nathan*, yea all the world; nay, if an Angell from heauen should tell me I am the childe of God, yet vnlesse God doe farther certifie my conscience inwardly by his Spirit, I should not be assured, but doubt stil; euen as *Dauid* did in this place, although *Nathan* had said: *Thy sinnes are forgiuen*, yet *Dauid* could not be assured vntill he had the inward and comfortable perswasion of Gods holy Spirit. Men cannot know the secret counsell of God, they may deceiue, and be deceiued; but the Spirit of

Ro. 8. 15. 16

*Note.*

of God knowes all things, and the Apoſtle ſaith, *Yee haue not receiued the Spirit of bondage to feare againe: But yee haue receiued the Spirit of Adoption, whereby yee cry Abba Father. The ſame Spirit beareth witneſſe to our ſpirit, that wee are the children of God. And becauſe yee are ſonnes, therefore God hath ſent forth the Spirit of his Sonne into your hearts, whereby wee cry Abba Father.* Againe, *God the Father hath ſealed vs, and put into our hearts the earneſt of his Spirit.* So that you ſee it is the proper worke of the Spirit to aſſure our hearts & conſciences of Gods loue, and the pardon of our ſinnes, and without this inward certificate and aſſurance of the Spirit, all the teſtimonies of men and Angels can not aſſure our conſciences.

1.Cor.1.10
Ro.8.15.16
Galat.4 6.
2.Cor.1.22

Well then, ſeeing that there can be no aſſurance in a mans conſcience of the pardon of ſinne, and life eternall, but by the inward certificate and teſtimony of Gods Spirit, let vs pray for this, labour to find and feele our hearts perſwaded and aſſured inwardly

*Vſe.*

wardly by the holy Ghoſt of the pardon of our ſins, and the loue of God in Chriſt, *Proue your ſelues whether yee be in the faith.* And becauſe men are deceiued generally with a fond preſumption, and fooliſh opinion, that they bee the children of God, and ſhall be ſaued: And this carnall preſumption is more common then true ſauing faith; I will ſhew how wee may know this teſtimony and certificate of Gods Spirit, when it is in our conſciences.

2. Cor. 13. 5

Markes of Gods Spirit.

1 That man repents of his ſinnes.

Firſt, the Spirit of God aſſures no man of the pardon of his ſinnes, but ſuch as be humbled for them, repent of them, leaue and forſake them, become new creatures, and walke in newneſſe of life. And therfore if thou liue in ſinne, bee not humbled for them, nor bewaile them, haſt a purpoſe to liue ſtill in thy ſinnes, ignorance, lying, ſwearing, couetouſnes, vncleanneſſe, &c. Thou canſt haueno aſſurance of Gods loue; and this perſwaſion of thine, if thou haſt any, it is meere preſumption: For where men

men doe not repent, and turne vnto God, and amend their liues, there is no faith, neither is the Spirit of God in them; and therefore they cannot bee assured of Gods loue and mercy.

2 Is perswaded of the Spirit.

Secondly, the Spirit of Adoption doth not onely tell a man that hee is the child of God, but doth by sundry arguments and reasons perswade the childe of God that hee is elect, that God loues him, and that his sins bee pardoned: but wicked men haue no such perswasion in their hearts; onely they haue a fond opinion and conceit, which is no good ground, neither did the Spirit of God euer perswade their hearts thereunto.

3 The effects will appeare.

Wee shall know the testimony of Gods Spirit, that it is sure and sound by the fruits and effects of it: for if the Spirit of God do truly testifie the loue of God for the pardon of our sinnes, and life eternall: then it will follow, that wee shall hate our sins, loathe and abhor them, because they grieue our most gracious God & lo-

uing father: yea, wee ſhall deſire in all things to honour God, to do his will, to pleaſe and ſerue him: ſo that if wee finde and feele theſe things, a true hatred and diſlike of ſin, becauſe it diſhonours our God, a deſire to liue in holineſſe and righteouſneſſe before him all our daies: it is a certaine ſigne that the Spirit of God doth aſſure vs of our reconciliation with God. But if men finde not this, no hatred of ſin, no loue to obey his will and keep his commandements, but ignorance, rebellion, prophaneneſſe, and the like; let them brag what they will of their ſtrong faith, feeling of Gods loue, and I know not what, yet it is certaine, they haue not the teſtimony of Gods ſpirit which *Dauid* prayeth for here, but a fond and fooliſh opinion, proceeding of ſelfe-loue, carnall ſecurity, and diueliſh preſumption, which in the end will deceiue them.

*Make me to heare of ioy and gladneſſe.* In theſe words note a third point of doctrine: namely, whence, and where

*Doct.* 3. God conuaies comfort

*Dauid*

22842a



*Dauid* looked for comfort: namely, from the word of God, and hearing the ſame opened and Preached vnto him: So that in his example wee learne that all true comfort and ſpirituall conſolation is to bee learned and fetched out of the word of God, that is the ſtore-houſe of heauenly comfort. And therefore our Sauiour Chriſt bids vs ſearch there for comfort, *Search the Scriptures, for in them yee thinke to haue eternall life.* Againe, it is called *Spirit and Life*, becauſe God vſes the Preaching and miniſtery of the Goſpell to beget ſpirituall life. It is called, *The word of truth, euen the Goſpell of our ſaluation*, Ephesians 1.13.

fort vnto vs by the miniſtery of his holy word.

Iohn 5.39.

Iohn 6.63.

The Lord might haue illuminated the minde of the Euunch, *Actes* 8. by the mediate working of his owne Spirit, and haue made him vnderſtand that Scripture which he was reading, without any Interpreter, but it pleaſed the Lord to doe it by the Miniſtery of *Philip*; hee might haue likewiſe communicated his

Spirit to *Cornelus*, *Actes* 10. But the Lord would not do it but by the miniſtery of *Peter*. According to that of the Apoſtle, 1.*Cor.* 1. 21. *It hath pleaſed the Lord by the fooliſhneſſe of Preaching to ſaue ſo many as beleeue:* and ſo many ſhall beleeue as are ordained to eternall life. If then thou be deſirous with *Dauid* to *heare of ioy and gladneſſe:* and to haue aſſurance of the pardon of thy ſinnes, then reuerence the miniſtery of the word by which the Lord communicateth his Spirit to ſuch as hee will ſaue. And ſurely this muſt needs bee an exceeding comfort to all the children of God, that God doth not onely freely forgiue them their ſinnes, but alſo telleth them of the forgiueneſſe of the ſame, ſealing vp in their hearts the teſtimony thereof by his holy Spirit.

*Vſe* .1 Seeing God hath appointed the miniſtery of the Word to bee the meanes to worke all true and ſpirituall comfort. Oh then in all our needes, wants and diſtreſſes, let vs ſearch

228428



searchthe word of God, there is comfort to be found, many heauenly and sweete promises of the Gospell to quicken and reuiue our poore distressed soules: and this the Prophet *Dauid* knew by good experience, that there is more sound comfort in the feeling of Gods loue, then in all the world besides. It may well bee compared to the tree S. *Iohn* speaketh of, which beareth twelue manner of fruit, and the leaues of the tree serue to cure and help diseased and wounded soules, and the fruit of this tree of the word of God is most sweete and pleasant, and therefore let vs, if wee would desire true comfort indeed, seeke it in the meanes: namely, in the word and ministery of the holy Gospell.

Ps. 119.50
Psa. 84.1.2.
Psalme 43.
Psalme 4.
Reu. 22.2.

This sheweth, that all those bee enemies to their owne soules, that despise the ministery of the Word, and Preaching of the Gospell. If euer thou finde one iote of true comfort, thou must haue it in the meanes that God hath ordained: namely,

*Vse.* 2.

in the Miniſtery of the Word: let men ſeeke it elſe-where, and they ſhall finde none. Men may ſeeke delight and ioy in their gold and ſiluer, in merry company, in this or that, as men vſe to do: but (alas) they cannot find it there; yea, experience ſheweth, that diſtreſſed ſoules, full of woe and miſery, could neuer finde true comfort in any thing elſe ſaue in the Miniſtery of the Word of God, and there they haue found endleſſe comfort, by hearing of the bleſſed and ſauing promiſes of the Goſpell: and therefore if men ſhall neglect or deſpiſe the Word Preached, how can they euer find ioy or gladneſſe, or any dramme of ſauing comfort?

Whereas *Dauid* craues of God, that he would cauſe him to heare of ioy and gladneſſe, that is, that his ſins were all pardoned, and hee reconciled to God in Chriſt, that ſo hee might haue ſome good matter of ioy and gladneſſe.

Wee learne hence, that there is no ſound

228428



ſound ioy nor comfort to any man or woman, but onely in the pardon of ſinne, and feeling of Gods loue in Chriſt: And all other ioy which men do frame and deuiſe vnto themſelues, alas, it is but from the teeth outward, it is not ſound nor durable, it is but carnall and earthly, and will eaſily be loſt; *Thus ſaith the Lord, let not the wiſe man reioyce in his wiſedome, nor the ſtrong man in his ſtrength, nor the rich man in his riches: But let him that glorieth, glory in this, that he knoweth mee to be the Lord:* And without this there can be no ſound ioy, as we ſee in *Dauid*, and ſo in all diſtreſſed ſinners, till they feele the aſſurance of Gods loue for the pardon of their ſinne.

*Doctr.* 4. Where ſin is not pardoned, there can be no true ioy.

Ier. 9. 23.

This ſhewes, that the common ioy of moſt men and women, is but a carnall ioy, earthly, & vaine, it is not ſpirituall, it is not true ioy: for all the while they eate, drinke, make themſelues merry, laugh, and ſing, they liue in ſinne, in danger of Gods anger and condemnation, no feeling of

*Vſe* 1.

Gods loue, no aſſurance of ſaluation, and then how can they haue any true ioy, for this proceeds from the aſſurance of Gods loue, and the pardon of ſinne; *The Kingdome of God ſtands not in meate and drinke, but in righteouſneſſe, peace, and ioy in the Holy Ghoſt: but vnto the wicked there is no peace.*

Ro. 14.17.

Eſay 57.21

*Obiect.* But, do wee not ſee that wicked men, that liue in ſin, that bee notorious ſinners, ſwearers, blaſphemers, drunkards, &c. that theſe liue in mirth and iollity, in eating, drinking, in eaſe and idleneſſe, and the children of God haue much ſorrow and heauineſſe, griefe and wrong.

*Obiect.*

*Anſw.* Yea it is true, that wicked men that liue in ſin, paſſe their dayes in eating, drinking, ſport, and paſſetime, no ſorrow nor heauineſſe, but ſpend their daies in pleaſure, *But ſodainely they go downe to hell.*

*Anſwere.*

Iob 21.13.
Pſalm. 73.

Now, who will call this a true ioy? nay, it is a ſwiniſh and brutiſh ioy, carnall and fleſhly, for if they knew

all

all, and saw their misery, that they be in danger of Gods eternall vengeance, of hell and damnation: oh! then they would mourne, and turne all their mirth into teares. If a traytor bee apprehended, arraigned, conuicted, and condemned to bee hanged, drawne, and quartered, and lookes for nothing but present death and execution, and yet should giue himselfe to eating and drinking, to carding and dicing, to ryot and reuelling: Would not all men say hee was a mad man, and out of his wits? surely this is the case of all wicked and vnregenerate men, they bee arraigned and already condemned, they want nothing but execution, and they bee euery moment in danger of hel-fire: Alas! what cause haue they to bee merry? yea, how haue they cause to howle, and cry, and mourne for griefe, and therefore their mirth is but madnesse. Iam. 4. 9.

Seeing wee can haue no peace of conscience, nor any sound comfort, *Vse* 2.

) till

till wee haue the feeling of Gods loue, and assurance of the pardon of our sinnes, let vs neuer giue any rest to our soules, tlll we haue repented and got some blessed perswasion of Gods loue in Christ; and some warrant from the Spirit, that our sinnes
Rom.14 17 are done away: For the kingdome of God stands not in any outward thing, but in righteousnesse, peace, and ioy in the Holy Ghost. Alas! if any of vs were condemned to death, lay in prison looking for nothing but present execution, What could do vs good? There were then no ioy in wife nor children, lands nor liuings, meate nor musicke, no, no: vnlesse wee haue the Kings pardon wee cannot bee merry, but would contemne all these things: Euen so when a poore sinner is arraigned and condemned in his owne conscience for sinne; hath no feeling of Gods loue and mercy for pardon of it, how is it possible that he should haue one dramme of ioy till the Lord in mercy seale vnto his

poore

228428



poore ſoule a generall pardon by his ſpirit, dipped in the bloud of Chriſt Ieſus. Well then, let vs neuer be at peace, nor giue any reſt vnto our ſoules till wee haue got ſome comfortable perſwaſion of Gods mercy for the pardon of our ſinnes.

---

*That the bones which thou haſt broken may reioyce.*

THeſe words containe in them the ſecond part of this verſe: And it is as much, as if the Prophet ſhould haue ſaid: O Lord I entreate thee for Chriſt Ieſus ſake to forgiue me my ſinnes, and giue mee the bleſſed aſſurance of the ſame in my ſoule and conſcience, that ſo feeling and finding that thou art reconciled, and haſt pardoned my ſinnes; my ſoule ſo wounded and ouerwhelmed with griefe and ſorrow, as my very bones and moſt ſtrong parts are waſted and conſumed, and my ſtrength

2 Part of the verſe.

ſtrength decaied, may bee reſtored, cheered vp and gladded.

By this ſpeech he would ſhew his extreme griefe and ſorrow for his ſinnes, which was ſo extreme, that it waſted and conſumed his ſtrength, dryed vp his bones, ſpent his marrow.

Pro. 8. 14. Pſ 32. 3. 4.

*Doctr.* 5. No ſorrow in the godly like the ſorrow for ſinne.

Hence we ſee that there is no ſorrow in the heart of Gods children, like that ſorrow which is for ſin, and offends our moſt gracious God and mercifull Father. Great is the griefe of an husband that looſeth a kinde and vertuous wife: And who can expreſſe the ſorrow of a father or mother, for the death of their deere and onely childe? But yet all the ſorrow in the world is not like that ſorrow and griefe of heart for ſinne · This will wound the conſcience, cauſe weeping and wailing, and great heauineſſe, it will euen weaken the body, and ſtrength of nature; and if it bee of any continuance, it will waſte the bones, and conſume the fleſh.

*When*

*When I held my tongue, my bones consumed.* Lam. 1. 2. 5.2. 11. Psal. 32. Psalm.6.2. Psal.38.

And the reason is this, because a poore sinner being wounded in conscience for sinne, and not feeling the loue and mercy of God for pardon, he sees nothing but hell, nothing but damnation and the wrath of God, which is a fearefull thing: for this causeth torments, and feares, and terrours, and makes euen an hell in a wounded conscience: And of all plagues and iudgements what is more terrible and fearefull then to feele the heauy weight and burthen of Gods anger, which is insupportable? For as *Salomon* saith: *A man may beare his sickenesse and infirmity, but a wounded Conscience who can beare?* Pro.18.14. Againe, *It is a fearefull thing to fall into the hands of the liuing God.* Heb.10.31

Seeing this is the wofull fruite of sinne, that it thus wounds the conscience, and wasteth the flesh, and the bones, wee see how God hateth sinne, euen in his deerest chil- *Vse* 1.

dren,

dren, ſo as if they will needs ſinne and rebell againſt God, they muſt feele the wofull ſmart of it. And therefore let vs aboue all things ſhun it, auoid it, not dare to commit it: Oh! it will coſt thee deere, it will make thy heart to ake, it will breed thee much woe and miſery in ſoule and body.

*Vſe 2.* Wee ſee the miſerable blockiſhneſſe of all carnall men and women, who are not aſhamed to ſay, that they had rather deale with God then with men for ſinne; but alas they neuer knew nor felt the weight of ſinne; but if God ſhould once open their eyes, and let them ſee their ſinnes, and feele the weight of his anger for them, Oh! then they will confeſſe it is a fearefull thing to fall into the hands of God. *If hee be angry* Pſalme 2. (ſaith *Daiuid*) *bleſſed is the man that truſteth in him.*

*Vſe 3.* Let vs learne that it is not ſome light ſorrow, or ſmall ſigh, or Lord haue mercy on mee, will ſerue for our ſinnes againſt God. No, no, let

vs

vs labour to be humbled more deeply for our ſinnes, ſeeing by them wee offend a moſt mercifull God: yea, if it were poſſible, to ſhed euen teares of bloud for our ſinnes; for all were little enough to expreſſe that griefe for ſinne wee ought to haue.

*Which thou haſt broken.*

THat is, which thou, O Lord, my God, in iuſtice haſt inflicted vpon me for theſe my great and heynous ſinnes.

Hence behold, that God is moſt righteous and iuſt in puniſhing and correcting the ſinnes of men, he cannot winke at ſin in any man, no not in them that bee deere and neere vnto him, in his moſt holy ſeruant *Dauid*, a man after his owne heart, a holy Prophet of the Lord, yet if he rebell and play the wanton, he is ſure to be whipt for it, as heere in this place: ſo when hee numbred the

*Doctr. 6.* There is no reſpect of perſons with God.

2. Sam. 24. Eſay 39. Math. 23.

the people, ſo *Hezekiah*, *Ieruſalem* the holy Citty: yea, if the Son of God which had no ſinne, take but our ſinnes vpon him, he muſt be puniſhed, the Iuſtice of God will ſeize vpon him. And the reaſon of this is manifeſt; becauſe God doth ſo hate ſinne, that hee cannot winke at it in any.

*Vſe.* If the Lord do ſo ſharpely and ſeuerely puniſh ſin in his deereſt children, whom hee loues beſt: Oh! then what will he do vnto thoſe that are his enemies? *If to the greene Tree, what to the dry?* If Iudgement begin at the houſe of God, Oh! then what ſhall be the end of thoſe that obey not the Goſpell of God? If God do ſo ſeuerely handle his owne people, then much more the wicked.

1. Pet. 4. 17. Ier. 25. 29.

---

*May reioyce.*

*Doctr.* 7. Pardon of ſin brings true ioy.

HEnce wee learne that there is wonderfull ioy and gladneſſe in the hearts of thoſe who haue the pardon

pardon of their sinnes, it is matter of endlesse comfort to feele the loue of God in a mans soule; to know God to bee my gracious Father, Iesus Christ to bee my Redeemer, and the Holy Ghost to bee my Comforter, it is matter of endlesse comfort. *Blessed is hee whose wickednesse is forgiuen, and whose sin is couered.* Psal. 32.1. Againe, *The kingdome of God stands not in meate and drink, but in righteousnesse, peace, and ioy in the Holy Ghost.* Rom.14.17

*Vse* 1. We learne hence that such as continue in any knowne sinne vnrepented of cannot looke for peace from God, for where goes sin there goes the curse, *Esay* 48. *There is no peace to the wicked:* God doth euen wage war, & enter into a combat against all impenitent sinners: This the Prophet speaketh, *Psal.*7. God doth whet his sword, bend his bow, and make it ready against the wicked: And therefore if wee want this, and haue not the feeling of Gods loue, and assurance of his mercy for the pardon of our sinnes, Oh then let vs labour

for it, vse all meanes to attaine vnto it, pray for it, begge for mercy, and giue no rest vnto thy soule till thou hast it; and if thou hast it, Oh then make much of it, loose it not though thou mightst gaine a Kingdome: for all the world will not affoord one dram of ioy and comfort without it, and take heed of sin, which will driue it away, dim it, and damp it, and depriue vs of the feeling of it.

*Vse. 2.* Wee see that vngodly men doe offer great wrong vnto the children of God: Oh! say prophane beasts and Atheists, these Professours, these Puritanes, they are alwaies heauy and dumpish, there is no comfort, no ioy, no mirth in them, they are alwaies sad and heauy. Thou lyest like an Atheist, they haue more sound Ioy, and Christian Mirth in one houre, then the cursed Atheists of the world haue in a yeare. Yea, who should bee merry, if the children of God bee not merry? Who can reioyce more then hee that is the childe of God, that

feeles

feeles Gods loue in his ſoule, is a member of Ieſus Chriſt, and to whom there is no feare of condemnation. Rom. 8. 1.

It is true indeed, in regard of our ſinnes and euils, wee haue cauſe to mourne and lament: yea, to weepe, if it were poſſible, teares of bloud: but in regard of Gods mercy, in that wee bee reconciled to God, deliuered from Death, Hell, and Damnation, by the Death and Merites of Ieſus Chriſt, in whom wee beleeue, wee can bee merry; yea, reioyce in all eſtates, in ſickneſſe as well as in health, in pouerty as plenty, in priſon as in liberty: Looke on *Peter* in priſon, *Paul* in his chanes: whereas wicked men haue onely a carnall and worldly ioy in their friends, riches, honors, pleaſures, and delights, if theſe be gone and loſt, all their ioy lyes in the duſt, then they bee dumpiſh, heauy, and ſad; no ioy then, no reioycing, but a knife, an halter, a pond.

So that by this wee ſee a cleare

and notable difference betweene the ioy of wicked men, and the ioy of Gods children: the ioy of wicked men it is carnall, and worldly, and earthly: the ioy of Gods children is ſpirituall, inward, and heauenly: theirs is onely in time of proſperity; but the ioy of Gods children is durable, permanent, laſting for euer in life and death; whereas the ioy of wicked men ends in death, if not before.

## VERSE IX.

*9 Hide thy face from my ſins, and blot out all mine iniquities.*

*Dauid* can no way haue peace till his ſins be pardoned.

IN theſe words *Dauid* doth the third time renue his former petition, and ſuite vnto God for the pardon of his ſins, as one wonderfully amazed and caſt downe in the ſenſe and feeling of Gods anger for his ſinnes.

And

And the requeſt hath two parts. Firſt, becauſe hee had prouoked the Lord to anger, and was in danger of his diſpleaſure, hee entreates him to hide away his angry countenance from beholding his ſinnes. As if hee ſhould haue ſaid; ô Lord I haue committed great and grieuous ſinnes in thy ſight, and giuen thee cauſe to bee angry with mee: But Lord I beſeech thee caſt away my ſinnes out of thy ſight, looke not on them, neither call them to account, but put them cleane out of minde.

Parts of the verſe.

1

Secondly, he intreates the Lord to blot them out of his book of remembrance; alluding to them that keep a booke of debt, who write all downe that is owing vnto them, and in token all is diſcharged, blot and croſſe the book: So he requeſts the Lord to croſſe the book of debt, becauſe hee was not able to pay the debt, therefore hee requires that hee would in the bloud of Chriſt bee content to blot the booke.

2

When as *Dauid* praies to God

that hee would turne away his face; that is, that hee would not call his sins to mind to punish them, but forget and forgiue them; and as it were cast them behind his backe, as men vse to do with things they will not remember. Hence wee learne, that there is nothing so fearefull to a poore distressed sinner, as is the terrible anger and frowning countenance of the most righteous God, which if a man beholds, and seeth the Lord to frowne vpon him, it is impossible that all the creatures in heauen and earth should giue him any comfort: no, *Dauid*, a King, being in danger of his iust anger for sin could haue no ioy nor comfort till hee was reconciled to God, and did behold his louing countenance turned towards him in and by the meanes of Iesus Christ.

*Doctr.* 1 Gods anger most fearefull to the godly. 1. Cor. 10. 5. Psal. 5. 5. Psal. 45. 7.

And no maruell though the Prophet intreat the Lord to turne away his angry face: for the anger of God is most terrible, yea more heauy then if a Milstone, yea heauen and earth

earth ſhould bee laid vpon a mans ſoule, for as *Paul* ſaith, *If God be with vs, who can bee againſt vs:* ſo if hee bee againſt vs who can be with vs: *It is a fearefull thing to fall into his hands.* And if the wrath of the King bee as the roaring of a Lyon, how much more is the wrath of God to bee feared, who can caſt both body and ſoule into hell. Rom.8.31. Heb.10.30 Math.5.

Yea, ſo long as the children of God inioy his fauour, ſee his louing countenance, they are able to ſuffer much, though men torment them, perſecute them, raile on them, they can indure much miſery: but if once they looſe the feeling of Gods loue, and ſee his angry face and frowning countenance turned towards them; Oh then nothing can comfort them till they obtaine his fauour againe. How many things did *Iob* ſuffer without impatiency, yea the loſſe of all he had, ſo long as he felt the louing coũtenance of God towards him: but when he ſeeth the Lord to arme himſelfe like an enemy and like an angry Iob 13.

God then hee was no longer able to
Pſ.6.1.2.3. indure, and what can be more terrible to a poore ſinner thē to wraſtle with the anger of God, thē which nothing is more fearefull, and this can euery child of God teſtifie in his owne conſcience by experience, feeling the heauy weight of Gods anger.

*Vſe* .1 Seeing it is ſo terrible and fearefull a thing for men to prouoke the Lord to anger, and to ſee his angry and frowning countenance: This condemnes that blockiſhnes and ſenſeleſſeneſſe in moſt men and women who though they do nothing but ſin againſt God daily, & ſo prouoke him to anger and wrath againſt them, yet doe not ſo much as ſay *Alas what*
Ier.8.6. *haue I done?* though they lie ſmoking vnder the heauy wrath of God to be deſtroyed for their ſinnes. Men feare the anger and frowning face of great Men, eſpecially of the Prince: but hard-hearted ſinners feare not the anger of the eternall God. Well, let all rebellious and ſtif-necked ſinners remember what Chriſt ſaith: *Feare*

*not*

*not him that can kill the body and can do no more, but I will tell you whom you shall feare, feare him that can kill both body and soule, and can cast them both into hell-fire, feare him.*

Because nothing moues the Lord to anger, and to bee displeased with men and women but sinne, therefore let vs aboue all things shun sin, not dare to rebell against God, and prouoke his anger, *your sinnes haue made a separation.* O then take heed of sin: and if thou wilt sinne, bee sure thou shalt find & feele the anger of God, and if thou wouldst escape the anger, which is so terrible, take heed of sin. We see men be too-too carefull to shunne such things as offend great persons and procure their displeasure, for fear if they take a pinch against them, they turne them out of their farmes, racke their rents, &c. O then feare to offend God, who will reiect and cast thee off for euer, and increase thy iudgement. *Vse* 2. Esay 59.2.

If we haue sinned, and therby prouoked the Lord to anger by our sins *Vse* 3.

as

as *Dauid* did, and feele his displeasure and see his frowning countenance: Oh then let vs giue no rest to our soules til we be reconciled vnto him, till wee obtaine mercy and fauour at his hands: for so long as wee see his anger & his frowning countenance: alas! we can haue no peace nor comfort in the world. If a man should haue the fauour of all men, great and small, Nobles, Lords, &c. yet if the King hate him, and cannot abide to heare of him, what can all this doe him good? So, if a man had the fauour of all men and Angels; yea, if it were possible, all the things on earth should seeke to vphold a man, yet if God be angry and displeased with him, his anger would crush him in peeces. Well then, when wee sinne against God, and so prouoke him to anger, let vs vse all means to obtaine his fauour, let vs repent of our sins, be humbled for them, acknowledge and confesse them, let vs pray for pardon, and intreate the Lord to turne away his face & angry countenance.

And

And as we see if a man offend a great person, hee will ride and runne night and day, send gifts, make friends, and all to obtaine his fauour againe: euen so must wee seeke for the fauour of God. And as *Absolom* hauing sinned against his father, sent *Ioab* and the woman of *Tekoah* to get his pardon, and to appease his fathers anger: so must we seeke to Iesus Christ to bee our Mediatour to turne his Fathers anger from vs. 2. Sam. 14.

Lastly, seeing the anger of God is so fearefull a thing, and so vnsupportable, and the louing fauour of God is life it selfe; Oh then let vs make much of Gods louing countenance, & do nothing in word or deed that may turne his mercy and louing fauor from vs, but vse all good meanes possible to continue the same, for if wee loue him, hee will loue vs: if wee honour him, hee will honour vs. *Vse* 4.

*Hide thy face from my sinnes.*

That is, pardon them, and do not call

call mee to accompt to puniſh mee
Pſal. 90.8. for them, *Moſes* ſaith; *Thou haſt ſet our miſdeeds before thee, and our ſecret ſinnes in the ſight of thy countenance:* that is, the Lord beheld their ſinnes, that ſo hee might puniſh them for them: ſo when the Lord hideth his face from our ſinnes, it is all one as to pardon them: when a man caſts a thing behind his backe, or turnes his face from it, it is a ſigne hee would
Eſa. 38.17. forget it, and not remember it: *I will put away your ſinnes and ſcatter them like a myſte:* and we know that miſts that appeare a little time, are by and by ſcattered and gone: *Hezechiah* confeſſeth, *That God did caſt all his ſinnes behind his backe:* Alluding to men, who when they purpoſe to forget, or not to remember a thing, turne their backes on it, Againe, *I*
Mich. 7.19 *will caſt all their ſinnes into the bottome of the ſea:* Alluding to *Pharaoh* that wicked man whom God drowned in the bottome of the red ſea. And thus wee haue the meaning of the words.

Heere

Heere we see how, and after what manner the Lord pardons our sins; namely, when hee doth forgiue and forget them, turne his face from them, hath no purpose to remember them, or to punish vs for them, and in a word, when hee doth vpon our true repentance, for the merites of Christ esteeme sinne as no sinne, or though it had neuer beene committed, when hee couers them or imputeth them not vnto vs.

*Doctr.* 2. Note how God pardons sin.

Psal. 32. 1. 2.

Seeing the Lord forgiueth sinne after this maner, and euen he doth in mercy forgiue and forget our sins, puts them out of his remembrance, casts them behind his backe, and will neuer call them to minde any more. Heere is matter of endlesse comfort to distressed soules; if thou hast once repented of thy sins truely, and beene assured of Gods mercy for the pardon of them: though thou maist remember them, and thy conscience accuse thee for them, as *Iob* and *Dauid*, who were troubled for the sinnes of their youth, yet

*Vse* 1.

Psalme 25.

yet, I say, though thou shouldest remember them, God will neuer remember them any more to Iudgement, or condemnation, to plague or to punish thee for them: hee casts them cleane out of his minde, and turnes his face from them, and therefore if hee once pardon sinne, hee pardons it for euer; *For the decree and councell of God is vnchangeable,* hee alters not, and therefore if once hee giue pardon for sinne, hee neuer re-
Rom.11.29 uokes it, but loues to the end: *The gifts of God are without repentance.*

*Vse* 2. Seeing the Lord in pardoning of sinne doth turne his face from them, forgets them and forgiues them, and will neuer speake of them, nor call them to minde any more, we learne hence in pardoning of wrongs and iniuries done to vs to imitate the example of God our heauenly Father, to pardon them, so as wee neuer call them to minde againe, that wee forgiue and forget all wrongs and injuries; trample them vnder our feete. But it is a common speech of many

many vngodly men and women, if men do them any harme, they will forgiue them, but they will neuer forget them: and accordingly so they deale, though for a time they can shew a smooth countenance and giue faire words, yet if euer they get them in their danger, they will fetch them ouer, they will shew their spleene and malice, and powre out all their poyson: But let all such take heed; for how can they say, *Forgiue vs our trespasses, as wee forgiue them that trespasse against vs*? and yet doe not forgiue and forget wrongs. If the Lord should deale thus with vs, hee should confound vs: for God is prouoked of vs euery moment, and wee are indebted vnto him tenne thousand talents, yet he is intreated of vs, and he is reconciled vnto vs: Ought not wee therefore to forgiue one another after his example. This is the reason vsed by the Apostle *Paul, Coloss.* 3. 12. 13. *Now therefore as the Elect of God, holy and beloued, put on the bowels of mercy, kindnesse, humblenesse,*

of

*of minde, meekenesse, long-suffering, forbearing one another, and forgiuing one another: if any man haue a quarrell to another, euen as Christ forgaue euen so do yee.* It were woefull with vs, if God were not ready to forgiue; for we finde our selues ready to offend, and our sinne vnpardoned is sufficient to make vs condemned.

The second branch of the Petition is in the end of the verse in these words.

---

2 Part of the verse.

*And blot out all mine iniquities.*

THat is, blot them out of thy Booke of Accompts, and that Bill and Debt-booke wherein they seeme to bee written; for so much the speech imports: The Prophet alluding to men that keepe Bookes of Accompt, wherein they write all their debts: euen so the Lord hath, as it were, his Booke of Accompt, wherein are registred all the sinnes of

of men and women, when, and where, and howsoeuer committed.

Then hence we learne that all our sinnes are knowne to God: hee hath them all, as it were, written downe in a Booke of Accompt, and vnlesse they be blotted out in this life, they shall all one day be called ouer, euen at the day of Iudgement, *The bookes shall bee opened*, and euery mans conscience shall bee as a Bill of Indictment to accuse and condemne him. This is that which is told by the Prophet *Ieremy*, chap. 17. *The sinne of Iuda is written with a penne of yron, and the point of a Diamond.* And *Iob* hath it, *Thou hast sealed vp our sinnes in a bag.* By all which places it appeareth, that all our sins are knowne to God, as perfectly as if they were noted in a Booke, and vnlesse wee repent, they shall all one day bee called ouer and laid to our charge, when our Bookes shall be opened.

*Doct. 3.* All our sinnes knowne to God.

Reu. 20.

Seeing all our sinnes are well knowne to God, and the Lord hath them all, as it were, written

*Vse. 1*

downe a Booke, and this Booke ſhall one day be opened: and if our ſins be not blotted out before death come, and this debt be not canceiled, then they ſhall bee brought to light, and wee ſhall be caſt into priſon till we haue paid the vttermoſt farthing. Then wee ſee it ſtands vs all in hand, while we liue, to labour to haue this Booke cancelled, that our ſins may be put out, and all our debts croſſed: for if they bee found vncancelled at death, and the day of Iudgement, if they bee found then vpon Records, ſurely then it is too late to looke for mercy, and therefore it is a matter of endleſſe moment, which we are all moſt carefully to thinke vpon, that this Booke may bee croſſed and our ſinnes cancelled, that ſo wee bee not in the great day of the Generall Iudgement called to an account for them.

But how might wee doe that wee might haue our ſinnes blotted out? wee are not able to pay the debt: Wee owe the Lord tenne thouſand

tallents,

tallents, and cannot pay one peny: what ſhall wee doe to haue the debt payed?

To this I anſwere, The Lord is like a mercifull Creditour, if his Debtour bee not able to pay, let him confeſſe the debt, and hee will aske him no more, but will willingly pardon all. So the Lord God, ſeeing wee are by no meanes able, of our ſelues, to pay the debt, yet if wee confeſſe it, and deſire pardon, hee will forgiue it: And yet, becauſe hee is iuſt, as hee is mercifull; therefore hee muſt needes looke for this, that his Iuſtice ſhould bee ſatisfied, and that is done by the meanes of Ieſus Chriſt, hee is become our ſurety, he is content to take our debt on him, to become pay-maiſter, and ſo when nothing elſe could do it, hee was content to ſuffer death, euen the curſed death of the Croſſe, and to blot out our ſinnes by his owne heart bloud.

So then wee ſee the meanes how our ſinnes are blotted out; namely,

when wee doe repent of them, bewaile them, bee humbled for them, leaue and forsake them, lay hold on Iesus Christ, and apply vnto vs his death and passion, then by the bloud of Christ all our sinnes are done away.

## VERSE X.

10 *Create in mee a cleane heart, O God, and renew a right spirit within mee.*

*Dauids* new Petition.

DAuid hauing hitherto craued at the hands of God pardon of his sinnes, doth here put vp a new petition to God; namely, for regeneration, or the new birth, that God would cast him in a new mould, and make him a new man: And that God would in mercy go forward with that blessed

ſed worke of Sanctification begun by his Spirit, and now interrupted by his ſinnes.

Our reconciliation with God ſtands in two parts. Namely, pardon of ſinne and regeneration: And *Dauid* hauing in the former Verſe prayed for grace and mercy, that God would haue mercy vpon him, pardon all his ſinnes and waſh them all away in the bloud of his Sonne. Now hee doth beg for regeneration and encreaſe of the bleſſed worke of ſanctification, which is begunne and continued by the holy Spirit of God: for though the Lord ſhall pardon ſinnes paſt, yet if hee giue not power againſt ſinne in time to come, we ſhall marre all quickly, and commit either the ſame againe, or elſe ſome greater ſinne, therefore hee craues power againſt ſin in time to come, that hee may not fall into the like againe.

Parts of this verſe two.

In this tenth verſe there bee two things to bee conſidered: Firſt, hee craueth a ſanctified heart, becauſe

till the heart be pure, no good motion can proceed from thence, no more then ſweete water from a bitter Fountaine; ſecondly, hee prayes for the renewing of the worke of grace, or new birth, and ſanctification, which hee had by his ſins hindered, yea greatly interrupted, that ſo his foule and filthy heart being renued and ſanctified, thence might proceed good affections, and holy actions, with continuall and conſtant obedience.

*Doctr.* 1. Iuſtification and Sanctification go together.

Whereas the Prophet ioynes this petition of Sanctification vnto the former of Iuſtification, wee learne, that theſe two graces of Gods Spirit, Iuſtification, pardon of ſinne, and Sanctificaton, a godly life and conuerſation, are ſo knit and vnited together, that they can not be ſeperated; ſo as no man is truly iuſtified by faith in the bloud of Chriſt, but he is alſo ſanctified by the Holy Ghoſt: no man can haue the pardon of his ſins, but he muſt become a new creature in Ieſus Chriſt. And this appeareth

reth plainely by the Apoſtle S. *Paul*, *Rom.* 5. treating of Iuſtification, and *Chap.* 6. *verſ.* 4. 5. intreating of Sanctification, he ſhewes that theſe two go euer together: ſo as he that is not ſanctified, is not iuſtified; and he that is not regenerare and borne anew by faith in Ieſus Chriſt, and the worke of the Spirit, cannot haue the pardon of his ſinnes.

Seeing Iuſtification, and pardon of ſins, and Sanctification, and newneſſe of life, cannot be ſeuered in the children of God, no more then fire and heate: then men had neede to take heed leſt they deceiue themſelues while they ſay, *God is mercifull, and they hope all their ſinnes are pardoned in the bloud of Chriſt.* But vnleſſe thou be truly ſanctified, vnleſſe thou bee a new creature in Chriſt Ieſus, thou canſt haue no aſſurance of thy Iuſtification and pardon of thy ſins: & therfore if thou liue in ſin, delight in ſin; no change, no new birth, no reformation of thy hart & life, certainly thou haſt no pardon of thy ſinnes. *Vſe* 1.

as yet, and thy hope is but a fooliſh and vaine fancy of thine own braine.

*Vſe 2.* Hence wee learne to try the aſſurance of our ſaluation, by the fruit of our Sanctification; for heereby wee may aſſure our ſelues, that wee are iuſtified, if wee leade a ſanctified life. If wee haue our conuerſation in holineſſe, wee ſhall haue in the end euerlaſting life 2. *Timoth.* 2. 19. the Apoſtle ſheweth there, that the foundation of the Lord ſtands ſure, ſo that the Lord knoweth who are his. He ſheweth alſo how we ſhall know that we are the Lords; euen by this, Euery one for his owne aſſurance muſt depart from iniquitie: and this is confirmed by that of S. *Iohn*, *Ioh.* 1. 6. 7. *If wee ſay wee haue fellowſhip with him, and walke in darkeneſſe, we lie, and do not the truth.* O then! as wee glory in the name of Chriſtians, and would be accounted Chriſts, let vs be carefull to bring forth the fruits of Chriſtians, and to leade a ſanctified life: for God hath ioyned theſe two together, ſo that not all the wit and polli-

cie

cie of man whatsoeuer, is able to seperate them.

*Create in me a new heart.*

TO create, is to make a thing of nothing, as *God created the world:* that is, he made al things of nothing. Hence then learne, that it is as great a worke to create a new heart, and so to saue a sinner, as to create the whole world of nothing; yea in some respects it seemes harder: For in the creation of the world, the Lord but spake the word, and all was made, there was no hinderance, no resistance or opposition: but in the creation of the heart anew, there are many lets and hinderances. First, within a man, euery man is an enemy to his owne saluation; and the flesh resists this work: againe, the deuill doth labour to hinder by all meanes possible, so blessed a worke.

Gen. 1. 1. *Doctr.* 2. Repentance is a new creation.

Yea, and besides that, it is a great work to create in a man a new heart:

It

It is alſo a worke of great difficulty, not accompliſhed without great labour and paine, and therefore is it called a Birth, a Death, a Circumciſion; ſo then, euen as no birth, no death, no cutting off of the fleſh, can bee without paine and ſorrow: So the conuerſion of a ſinner is not wrought without paine and ſorrow. The Infant is not deliuered out of it mothers wombe without paine; and doſt thou thinke (ô man) to part with ſin which is in thee, was conceiued with thee, and which ſince thy birth day, vnto this preſent, thou haſt nouriſhed with ſuch delight, and not to taſte of paine in thy new birth? no aſſuredly it will not bee, but it will coſt thee much ſorrow, many a ſigh, yea and teares themſelues before thou haſt the ſame effectually wrought in thee.

*Vſe* 1. Seeing it is ſo hard a thing to haue a new and ſanctified heart, euen as to create the whole world, then we had need to take the greater paines about it, to vſe all meanes that God hath appointed:

appointed: namely, the word Preached, the Sacraments, prayer, meditation in the Law of God, and to cry vnto God for the ſame continually. Ioh. 17. 17. Acts 15. 9.

*Vſe 2.* Wee ſee that there is nothing in man of himſelfe that is pleaſing vnto God, for *Dauid* prayes to haue a new heart created in him; and therefore there is no will nor motion in any man of himſelfe to pleaſe God, all muſt bee new; yea till the heart bee created a new, and ſanctified, it is a ſinke of ſin and all vncleanneſſe, full of poyſoned luſts and concupiſence, and therefore no freedome of will to any thing that is good, till God create this new heart.

*Vſe 3.* Seeing *Dauid* prayes to God to create a cleane heart within him, it muſt admoniſh vs all to looke vnto our hearts that they be cleane: for it is the fountaine of all life and motion. Now ſuch as the fountaine is, ſuch will the water bee, ſuch as the roote is, ſuch will the fruite bee: and if thy heart be euill, it will ſend forth filthy

filthy lusts and desires. And as our
Mat. 15. 19 Sauiour saith: *Out of the heart commeth euill thoughts, murthers, adulteries, thefts, false testimonies, slanders: these are the things which defile the man.* Oh! then let vs look vnto our hearts, and labour for sanctified hearts, intreate the Lord to create them in vs,
Luke 8. and to take away our stony and corrupt hearts, and giue vs good and honest hearts, sanctified by his Spirit; for looke how our hearts bee, so will our thoughts, words, and works be: a good heart will haue good words, and good deeds; but a stinking and corrupt heart will send forth vile and filthy wosds and workes.

*Quest.* Doth *Dauid* desire no more but a cleane heart? hath hee no care of his words and of his actions, of his outward life and conuersation?

*Ans.* Yes verily, *Dauid* though he names but the heart, yet vnderstands the whole man, both outward and inward: but because that is the fountaine of all, therefore he names that:

and

and if the heart be pure, it will make the whole man good: for the heart of man is like the great wheele of a clocke, it is the first mouer either to good or ill.

Hence marke, that in true sanctification, where the worke is truely wrought, it is not onely outward in word and deed, but it is inward, and of the whole man, both body and soule, heart, will, iudgement, affection, conscience, words, and workes. *The God of peace sanctifie you throughout:* So that the minde, which by nature is full of blindnesse and ignorance, is inlightned with the true knowledge of God, reuealed in his Word, the will flyeth euill, and embraceth that is good, the affections are purged from rebellion: yea, euery part and faculty, both of body and soule is sanctified: *So that as wee haue giuen vp our members seruants of vnrighteousnesse to worke sinne: Now they become seruants of righteousnesse to holines:* Yea the body is now a fit Temple of the holy Ghost, fit to performe all

*Doctr.* 3. True Sanctification is neuer in part.

1. Thess. 5. 23.

Rom. 6. 19.

all duties to Gods glory, and the edifying of our brethren. And therefore this muſt be remembred, that he which is truely ſanctified, is wholy ſanctified throughout in ſoule and body.

*Vſe* 1. This ſhewes thouſands in the world to bee in a miſerable caſe: for (alas) they ſeeme to be religious, and yet are not truely ſanctified, for they liue in ſome ſinne or other with *Herod*, they nouriſh in their boſomes many ſinfull and rebellious luſts and deſires. Well, if thy tongue bee not ſanctified to ceaſe from ill words, and to ſpeake well, if thy hands, or eyes, or eares, &c. if thou be not ſanctified throughout, in euery part, there is no true work of grace, no ſound ſanctification, for where it is truely wrought, there will bee a change in all parts and powers of ſoule and body.

Mark. 6. 2.

Note this well.

Iames 1.

*Vſe.* 2. Let vs labour to be aſſured of this bleſſed worke of Sanctification, in that wee finde our ſelues purged throughout our mindes, will, affecti-

on,

on, reaſon, conſcience, tongues, hands, feete, that wedeny any ſeruice to ſin and Sathan, and do willingly conſecrate all to God: For if we keep one part, and neglect another, it will not boote vs no more then to ſet a ſtrong defence at one place of a Caſtle, and to neglect the reſt, or to ſhut one gate, and let the reſt ſtand open.

Notes to know whether this change is wrought in vs or no.

Now that wee may the better diſcerne our eſtate, whether the ſound worke of grace be wrought in vs, or no, and whether God hath ſanctified our hearts truely or not, wee ſhall know it by theſe three fruits of ſanctification, which are euer found in all them that bee truely ſanctified.

First, a deteſtation and earneſt loathing of our former ſins, in which we haue delighted & taken pleaſure in, with an hearty loue of righteouſneſſe and holineſſe, and newneſſe of life: ſo as wee are loath to offend God in any thing, and are moſt carefull to pleaſe him in all things, when as wee cary a purpoſe not to ſin, but can ſay;

I

Rom. 7. 22. *I delight in the Law of God in the inward man,* though we fall by the infirmity of our owne flesh.

2 Secondly, when wee finde in our selues that from this loue of that is good, and hatred of euill, we find an earnest desire in our hearts to embrace the one and to flye the other: so that from this desire, there arises a setled purpose in heart, and a carefull endeuour in life to mortifie our corrupt nature, to subdue the flesh, and in time to come to frame our liues in all things, according to the rule of Gods holy word: and that we not onely desire this, but vse all blessed meanes, Word, Sacrament, Prayer, Meditation to performe it.

3 Thirdly, another fruite is this: namely, when as wee finde in vs this desire (to do well, and purpose, and hearty endeuour to kill sinne, and to liue to God) is hindred by our spirituall enemies, the deuill, world, and the flesh, that then wee finde a griefe of heart, a spirituall combat betwen the flesh and the spirit, whereby wee striue

striue & struggle to preuaile against our spirituall enemies, and to ouercome them: then there is wonderfull peace of conscience, and ioy in the Holy Ghost.

Well then, let all men try themselues whether God hath by his Spirit truly wrought the worke of Sanctification, or not. First, dost thou hate thy former sins, and loath them as bane and poyson, yea as the deuill himselfe? and doth thy heart loue good duties, holy and righteous, which before thou foundest bitter? Secondly, dost thou desire and indeuour to kill thy corruptions, to subdue and mortifie thy lusts and desires? and dost indeuour to frame thy life according to the rule of Gods word, and makest that thy sole guide? Thirdly, dost thou grieue at thy faults and infirmities, shunnest the occasions of sin, and dost wrestle against all the temptations of Sathan? and dost thou reioyce in nothing more then to preuaile and get the victory? These bee good signes *Vse. 2.*

and fruits of Sanctification, but bee they wanting, thou canst not be assured thou art truely sanctified, or hast any true worke of grace, as yet, wrought in thy heart.

## O GOD.

*Doctr.* 4. God the Author of Sanctification.

HEnce we learne who is the Authour of this worke of Sanctification: namely, it is the proper work of the third person in Trinity, the holy Ghost, he doth sanctifie the Elect: *The very God of peace sanctifie you throughout.* The faithfull are begotten, *Not of flesh and bloud, nor of the will of man, but of God.*

1. Thess. 5. 23.

Iohn 1. 13.

This work of Sanctification cannot flow from our parents: *For who can bring a cleane thing out of filthinesse:* The new birth is not of bloud, nor of the will of the flesh, nor of man, but of Christ, who 1. *Cor.* 1. 30. *Is made vnto vs sanctification. Col.* 1. 19. *In him are hid all the treasures of it. Ioh.* 1. 16. *Of whose fulnesse we receiue grace for grace.*

Againe

Againe it is said: *A new heart will I giue them, and a new Spirit will I put into them: And I will take away their stony hearts, & giue them hearts of flesh,* God the Father sanctifieth in giuing his Son Christ vnto vs: so Christ sanctifieth in washing vs from our sins in his bloud: and the Holy Ghost in applying Christ Iesus his death and resurrection to vs: And thus the worke of Regeneration, or Sanctification, is by God alone wrought in the Elect. Eze. 36.26

Well then, this shewes that man hath no freedome of will in heauenly things pertaining to Eternall Life: but all is of God, faith, saluation, life eternall, all comes from God; and therefore let vs vse all good meanes appointed of God, and seeke this at his hands, who alone can and will do it. *Vse.*

Now followes the second part of the verse: *And renew a right Spirit within mee:* Wherein *Dauid* craues grace from God to become a new creature, and withall that God wold 2 Part of this verse.

inable him by his ſpirit to be faithfu- and conſtant in time to come, and therefore requires of God a ſtable ſpirit, a firme ſpirit: that is, not onely a conſtant purpoſe to walke vprightly with God, but power and ſtrength from his Spirit to become faithfull and conſtant, as fearing his owne weakneſſe, if the Lord ſhould leaue him to himſelfe: For as God giues grace to obey, ſo he muſt giue grace to perſeuer. As if hee ſhould haue ſaid: O Lord thou haſt begun this bleſſed work of regeneration & new Birth, by thy holy Spirit: But I, like a ſinfull wretch, by ſin and rebellion haue hindred the ſame, and broken off the gracious worke of thy holy Spirit: Now I beſeech thee O Lord, lay to thy hand againe, & afreſh begin to renew the work of thy Spirit, euen the bleſſed work of new Birth; and withall grant that in time to come, I may be ſtrengthned in the inner man by thy holy Spirit, and may bee made thereby firme and conſtant to continue; yea, to grow and

and hold out to the end in holy obedience.

Marke that *Dauid* acknowledgeth he had broken off the worke of God his Spirit in him, and interrupted the same, and hindred the worke of Sanctification by his sinnes, and disobedience. And therefore wee learne that after God hath touched a mans heart to repent, and sanctified him by his Spirit, if hee sinne and rebell against God, hee doth what lies in him to cut off the worke of grace, to hinder the work of his saluation, and breake off the gracious worke of Sanctification and new Birth; and if the Lord should leaue him, hee shold fal cleane away from grace: for the Spirit of God is glad and ioyfull when as we are carefull to auoid all those waies which offend God, and wound our soules, when we seeke to keep good hearts, faith vnfaigned, & a good conscience; then the Spirit of God doth daily proceed with the worke of new Birth and Sanctification: but after we shall rebell against

*Doct.* 5. Man by sinning breaks off the worke of Sanctification.

God, and commit ſinne, wee grieue the holy Spirit of God, and vexe him that hee is compelled by our lewdneſſe, to leaue off the worke in the middeſt, becauſe we ſuffer not
Eph. 4. 30. our ſelues to bee wrought vpon; but we will follow our owne luſts and liking: and when the Spirit of God ceaſeth to renue vs, and to beget our hearts to God, then there riſes blindneſſe of minde, ſo as we cannot conceiue and feele the loue of God, as in *Dauid:* And then this gracious worke of the Spirit being interrupted, there ariſes griefe and ſorrow of ſoule and conſcience.

*Vſe* 1. Well, ſeeing this is the fruite of our ſinnes, againſt knowledge and conſcience, they hinder the work of grace and new birth, & interrupt the bleſſed worke of ſanctification, begun by Gods Spirit, & bring blindneſſe of mind, and hardnes of heart: Oh then let vs take heed of ſinne! intreate the Lord that hee would giue vs grace for euer to hide his word in our hearts, that wee might not ſinne againſt

againſt his Maieſty,& that he would not leaue vs to blindeneſſe of minde and hardneſſe of heart; but that hee would rather continue his loue, and mercy vnto vs,and that his holy ſpirit would daily proceede with the bleſſed worke of Sanctification and renuing of our ſoules vnto holineſſe and true righteouſneſſe.

So often as we bee tempted to ſin, let vs remember,that if we yeeld vnto it, wee ſhall hinder the bleſſed work of Gods Spirit,hinder our new Birth and Sanctification, and therby do what lies in our power to grieue the holy Spirit of God, and cauſe him to leaue off the bleſſed worke of Regeneration. *Vſe 2.*

When *Dauid* intreates the Lord that hee would renue a conſtant and ſtable ſpirit in him,he ſhews that he was greatly affraid of his own weakneſſe, and therefore deſires ſtrength from God to hold out and perſeuer in obedience euen vnto the end:that God would by his Spirit giue him a conſtant purpoſe & continuall inde- *Vſe 3.* Good to feare our weakenes.

uour both in heart and life to do his will: and therefore we learne from him to ſuſpect our ſelues, to feare our owne weakenes and infirmity, if the Lord ſhould leaue vs to our ſelues:
Pro.28.14. *Bleſſed is the man that feares alwaies, but hee that hardneth his heart ſhall runne into all euill waies:* For ſuch is our weaknes, that we are ready to fall into the ſelfe-ſame ſin from the which wee are eſcaped, if the Lord do but a little leaue vs to our ſelues: This doth the Prophet teach: *Pſalme* 78. *How oft did they prouoke him in the wilderne, and grieue him in the deſart:* Thus did *Pharaoh*, *Exod.* 9. *Chap.* 27. *I haue ſinned, and the Lord is righteous, but I and my people are ſinnefull:* But when the Iudgement was remoued, his heart was hardened againe, and hee continued in his ſinne: Wee ſee this in the example of the Iſraelites, *Iudges* the third Chapter: They committed euill againe and againe, they fell into idolatry, they knew it was a ſinne, yea, and they had experience of Gods

Gods ſeuerity againſt it: for all that they fell againe into the ſame ſinne and ſo prouoked the Lord to puniſh them. So *Hebr.6. Many ſinne againe after the receiuing and acknowledgement of the truth.* So that except the Lord vphold and hold men backe, they will fall into the ſame ſinnes they before committed, and ſo prouoke the Lord afreſh to puniſh them.

O then let vs feare our weakneſſe! If *Dauid*, a holy Prophet, a man after Gods heart, prayeth thus, that God would ſtabliſh him with his free Spirit, that is, giue him a conſtant purpoſe and indeuour to continue in obedience; how much more haue we need to do the ſame, knowing how weake wee are, how many inticements we haue to ſinne, how cunning the deuill is, and vſeth the world and the fleſh as ſo many enemies to fight againſt vs: Well, let vs feare the worſt, and doubt our weakneſſe, and it will make vs more carefull to ſhun ſin, and the occaſions of ſinne, for ſeldome ſhall a man fall into

into that ſinne which he doth truely feare to commit.

*Vſe 4.* As wee are to feare our owne weakenes, ſo wee muſt intreate the Lord, that hee would neuer leaue vs to our ſelues; but that hee would giue vs his ſtable and conſtant ſpirit; or as *Paul* praies for, *That God would ſtrengthen vs by his Spirit in the inner man:* that wee might not onely begin well, but continue by conſtant perſeuerance in obedience all our daies: for if the Lord leaue vs, alas! we ſhall eaſily fal flat to the ground: euen as a ſtaffe in a mans hand, ſo long as it is ſtayed, it ſtands, but if it be left alone, it fals to the ground: ſo it is with vs; and therefore let vs not preſume of our owne ſtrength, or power, but ſuſpect it, and pray to God to renue his conſtant and ſtable ſpirit in vs.

*Vſe 5.* Heere is matter of great comfort to the children of God, that fall of weaknes and infirmity into the ſame ſinne after repentance; and ſuch is the depth of Sathans temptations, that

that hee tels them that the children of God fall not into the ſame ſinne againe after their repentance; if they do, he then telleth them, that there is no place for a ſecond repentance: But this is falſe, for the promiſes of God are without limitation of times, or conſideration of ſins, or reſpect of perſons: hee will receiue to mercy all repentant ſinners, whether their ſins bee committed before or after repentance, whether once or often; ſo that they renue their repentance, according as they haue ſinned anew. This pardon Chriſt himſelfe publiſheth, *Matthew chap.* 11. *Come vnto mee all yee that are weary, and are heauy laden, and I will refreſh you:* Yea the Lord enioyneth vs ſinnefull men, *Luke* 17. *To forgiue our brother ſeuenty times ſeuen times, if he turne againe, and ſay, it repenteth me:* So that wee ſee this is a maruellous comfort to all ſuch as groane vnder the burthen of ſinne, that haue fallen through infirmity into one ſin often; let not ſuch bee diſcouraged, but

but assure themselues, That albeit with *Peter* they fall often, yet if with him they repent truely, and weepe bitterly for their sinnes, the Lord is mercifull to forgiue them their sins: Not that wee should liue prowdly, presumptuously, stubbornly, and obstinately against him: but if wee fall through frailty; for *Psalme* 103. *The Lord knoweth whereof wee bee made, hee remembreth that we are but dust.*

*Doctr. 6.* Childe of God not alwaies at one stay.

When *Dauid* prayeth to be renued and to recouer his former feeling and comfort. Hence we learne that the child of God is not alwaies at one stay, but there is an entercourse in the estate of a Christian man or woman, sometimes full of comfort, ioy, and peace of conscience, and sometimes againe heauy and sad, yea full of sorrow and perplexity: Euen as a man in an ague, sometimes sick, and sometimes well: & as it is with trees, sometimes winter, and sometimes summer: This is the state of all Gods children, as *Dauid, Ioseph, Hezekias, Iob, &c.* and

conti-

continuall experience proueth this, that the eſtate of Gods children ebbes and flowes, hath their change: when as they walke directly and vprightly with God, then they haue peace and comfort, but when they ſtart aſide and commit ſome ſinne, then they finde torments of conſcience and griefe of mind.

This ſhewes vs what is the eſtate and condition of the childe of God in this life: Hee is not heere ſo ſanctified, as that hee feeles no corruption of ſinne to hang about him, but rather ſuch a one as feels the burden of his corruptions hindering him in this his courſe of Chriſtianity, vnder which he ſighes and groanes, labouring by all good meanes to bee diſburdened. Indeed it is a matter of great comfort to feele the graces of Gods Spirit, as Faith, Loue, &c. But no childe of God can alwaies feele the comfort of grace; but as fire that is raked vp in the Aſhes, it is hid from his feeling for a time, but at length it will breake out againe to his *Vſe* 1.

his great ioy and comfort.

*Vse 2.* Wel, seeing this is the state of Gods children heere, that sometimes they find great peace and comfort, sometimes great griefe and sorrow, let vs not be too much discouraged; but rather when as by our fals and slips: wee haue weakened our comfort: let vs entreate the Lord to renue our comfort againe; let vs do as a poore traueller, if hee misse his way, and go out of it, hee will hasten into it againe, and trudge, and pluck vp his heels to recouer that he hath lost: so let vs, when we haue sinned & gone out of the way, make hast to returne, and as a man that hath beene long sicke, and growne feeble and weake, will vse all meanes to gather vp his crummes, and to recouer his former strength againe: So let vs when wee haue lost some part of our comfort, and heauenly strength: let vs (I say) vse all blessed means, to recouer our former health and comfort againe; let vs pray much, reade much, heare much, and meditate much;

much; let vs bewaile our former slouth, and make more vpright steps in time to come, to Gods Kingdome.

Note hence, that it is the speciall fruit and marke of a sanctified heart, and of the minde renewed, to haue a *right Spirit*; that is, a purpose not to sin, but in all things to please God, and to do his will, to walke with God in all his Commandements: whereas of the contrary, when a man hath a purpose to liue in any knowne sinne; it is a fearefull and manifest signe of a naughty and wicked heart: for when the heart is truly sanctified, then will be wrought this right spirit not to sinne in any thing. I doe not say, that the man sanctified and regenerate, doth not sinne at all; but he hath no purpose to sinne, no delight in sinne, but beareth a constant purpose in all things to please God: when he can say with *Dauid, I haue refrained my feet from euery euill way*, Againe, *Hee that is borne of God sinneth not*, that is, with full purpose of heart,

*Doct.* 7. A purpose not to sin, the marke of a sanctified heart.

Psal. 50.17
Marke 6.2.

Gen. 17.1.
Psal. 18.23
1. Ioh. 3.9.
Gen. 39.9.

heart, with delight in ſinne, and as they purpoſe, ſo they indeuour it, they are afraid and ſuſpect themſelues, ſhun the occaſions of ſin, ſtriue againſt their corruptions, and Sathans temptations.

*Vſe* 1. This doctrine doth euidently conuince the greateſt number to be ſuch as neuer had the true worke of Sanctification wrought in them: their hearts be not ſanctified, their minds be not renewed. Why? namely, becauſe they want this marke and fruit of a ſanctified heart: For though they heare of their ſinnes, be told of them and the fearefull iudgement of God denounced againſt them; yet they will not leaue them, nor forſake them, but will continue in them; yea, thogh it coſt them the loſſe of Gods fauour, and the loſſe of their owne ſoules. Let vs not deceiue our ſelues, let vs try our hearts by this rule whether they be ſanctified, or not: doſt thou find a diſlike of all ſin, and an hatred of them? haſt thou a conſtant and reſolute purpoſe no more to ſin

againſt

against thy God wittingly and willingly, hast thou a resolute purpose, by the grace of God, to walk before him all thy daies? This is a signe of an vpright heart, and that it is sanctified. But dost thou find no such resolution, no such purpose; but rather contrary, a purpose to runne on in thy old sins, thou wilt continue in them, let God and men say and do what they can, in lying, stealing, drunkennes, whordome, ignorance, contempt of the word, &c. say what thou wilt, professe what thou wilt, it is a cleere case thy heart is naught, it is filthy, not sanctified: for it is impossible that a man should haue true repentance, and an heart truly sanctified, and to keepe a purpose to liue in his knowne sins. And therefore it conuinceth all such to bee impenitent sinners, and notorious hypocrites: yea if they leaue many sins, and yet purpose to liue in one, it argueth the heart is not sanctified: *Herod* left many, yet liued in couetousnesse. Marke 6. Math. 28.

*Vse 2.* This doctrine may serue for the comfort of Gods children, who are much grieued for their sins and infirmities, when they faile & come short of good duties, and sometimes start aside, as saith S. *Iames*, *In many things wee sinne all, and the iust man fals seuen times:* But if thou canst truely say, it is against my purpose, I hate the sinne I commit; I condemne it, I had no purpose to do it, my desire was to please God, then thou maist haue comfort, thy heart is sound; God wil not condemne thee for it, *The Lord will spare his children as a father his onely sonne.* A child is going to Schoole, and his purpose is so to do; in the way he fals into some company, and staies there too long, and plaies the truant, but it is against his purpose: euen so the childe of God purposeth to serue God, and to please him in all things, hath no purpose to sinne, but by some temptation of the deuill, or allurement of the world, hee is ouertaken: *I do the euill I would not, I cannot do the good I would, but I delight in the*

Mal. 3. 17.

Rom. 7.

*Law*

*Law of God concerning the inner man:* This is *Pauls* comfort, and this is the comfort of all Gods children, if they can truely say, I do the euill I would not, I delight in the Law of God, that God will accept the will for the deed.

*Renew, or refresh, a right spirit in mee.*

AS if he should haue said, ô Lord I haue (by my sins) dimmed thy graces in me, yea euen quenched and extinguished them, and almost put them cleane out; but Lord I beseech thee renue thy graces in mee; *Refresh them.* Euen as we see a lamp when all the oyle is spent, it winkes, and is almost extinguished, till it bee renued and refreshed with oyle, then it burneth againe and giues light.

Hence we learne what is the cursed nature of sin, and the great power of it; namely, it is as a poole of water cast on the fire, which if it do not

*Doctr.* 8. Sin quenches grace as water doth fire.

not quench, and extinguiſh, and put out all, yet it greatly allaies the heat of it. Euen ſo the graces of Gods ſpirit in his children, alas they be but weake and ſmall: but ſin is as a poole of colde water, to quench the heat and comfort of them. *Dauid*, was wont to delight in Gods ſeruice, to be forward thereunto; but ſin did ſo coole him, that hee could haue little ioy in it now: *Demas* was forward a while, but the world choked him ſo that he left Chriſt: and Chriſt bids the Church of *Sardy*, to be awake, and to ſtrengthen the things that are ready to die in them; and the *Laodiceans* grew neither hot nor cold, by reaſon of their pride and carnall ſecurity: ſo is the Church of *Epheſus* reproued, for that ſhee had loſt her firſt loue: So the Apoſtle Saint *Iames* reſembleth and compareth ſin to Childe-bearing, for the fruitfulneſſe of it, *Iames* 1. 15. *Luſt when it hath conceiued, it bringeth forth ſinne, and ſinne when it is finiſhed, it bringeth forth death.* 1. *Cor.* 5. 6. Likewiſe it

Reu. 3. 3.
Reu. 2.

is

is compared to leauen that leaueneth the whole lumpe, and therefore no maruell though it proceed by little and little from one degree to an other.

When we see some men who haue been forward, & haue taken delight in good things, now grow cold and lose their first loue, this is a flat signe that some sin or other hath stole vpon them, they either fall in loue with the world, delights, pleasures, profits, preferments, or else security possesse their soules, pride, idlenes, slouth, security, couetousnes, pleasure, some sin or other hath bewitched them: and therefore let all such as find thēselues thus decaying in grace, faith, cōfort, care and conscience, let them suspect themselues, and think all is not well, let them search and find the cause of their decay, and it is sin, some sin or other hath crept vpon them. *Vse* 1.

How should this make vs afraid of sin, seeing it hath so woful effects, which is to quench the comfort and graces of Gods holy Spirit in vs, it *Vse.* 2.

blindes our eyes that we cannot see what is good and euill, it hardeneth the heart, that a man cannot relent and mourne for his sins, and bee moued with Gods iudgements, it bringeth decay and eclipse of Gods graces: Men are afraid to doe any thing that might hinder their health, or wealth, how much more the health and happinesse of their soules! Let vs therefore alwayes keepe a diligent watch ouer our soules, let vs seeke to cut off all occasions to euill, and endeuour to stop the first beginning: for the more sin groweth to an head, the more the spirit of God is quenched, the worke of grace is diminished, and the assurance of our comfort is weakned and lessened.

*Vse 3.* When we finde any decay in loue, zeale, faith, knowledge, repentance, obedience, &c, O then let vs labour to be renewed, to recouer our former estate againe; *Doe thy first workes againe, awake and strengthen the things ready to dye.* Stirre vp euen as a sparke of fire in ashes, blow it vp; so must we

Reuel. 2. 1. 2. Tim. 1. 5

vse

228428



vse all meanes wherby we may haue the worke of grace renued in vs.

1 We must attend vpon the word of God Preached, for as that is the meanes to beget faith, so it is to encrease it and renue it.

Meanes for the increase of grace.

2 Wee must reade and meditate much, call our liues to account, and be sory for our decaies, and labour to repaire them euen as a ship when it leakes; or a Citie when the walles be battered.

3 Wee must with *Dauid* pray often and earnest vnto God to renew a right spirit in vs.

## VERSE XI.

11 *Cast mee not away from thy presence, and take not thy holy Spirit from me.*

IN the former Verse *Dauid* hath put vp sundry requests and petitions vnto God for

grace and mercy for the pardon of his ſinnes.

The meaning of the words.

Now this eleuenth Verſe containeth in it an earneſt Deprecation: wherein the Prophet intreateth the Lord to turne from him two fearefull iudgements, and grieuous puniſhments, which hee had deſerued for his ſins: for firſt, what greater miſery can befall the child of God then to be caſt out of Gods preſence, loue, and fauour? Secondly, what greater plague to a diſtreſſed ſoule then to be depriued of Gods bleſſed Spirit, whereby alone wee are guided and comforted, and without whom we can haue no comfort, nor euer do any good thing, but ſhall be carryed of our owne luſts head-long into all ſinne and wickedneſſe?

*Dauid* alludeth to the iudgement of God vpon *Saul*.

Now againſt both theſe *Dauid* prayeth vnto the Lord in this verſe: and herein hee allúdeth to the iudgement of God vpon *Saul*, who was his next predeceſſour and King ouer Iſrael, whom the Lord caſt off, and did vtterly reiect from being King

ouer

228428



ouer his people, becauſe hee did reiect the Lord, and caſt off the commandement of God, and would not obey his voyce, and therefore the Lord tooke his Spirit from *Saul*, and gaue him an euill ſpirit to vexe and torment him: And both theſe *Dauid* heere prayeth againſt, that God would ſhew him mercy, and not deale with him as hee did with *Saul*, though he had ſinned grieuouſly, yet that hee would rather humble him by ſome other meanes, and not in his iuſt iudgement to caſt him off and reiect him, nor take his holy Spirit from him. 1.Sam.15. 26.

*Caſt mee not away.*

AS if hee ſhould haue ſaid, ô Lord, howſoeuer I haue ſinned grieuouſly, yet I pray thee deale not with mee as thou didſt deale with *Saul* that wicked man, to caſt me off and reiect mee from being King and Ruler of thy people: Nor take thy

thy holy Spirit from mee, whereby I am enabled to do thy will.

By the presence or face of God is meant the loue and fauour of God, and therefore *Dauid* intreateth the Lord that hee would not thrust him cleane out of fauour, and depriue him of his loue.

*Doctr.* 1. The pleasures of sin are deere bought.

Hence we learne that it is a wonderfull and feareful Iudgement for a man or woman to bee cast out of Gods fauour, from his presence, so as hee shall shew no fauour to vs; but his disfauour and heauy countenance, it is a very heauy and dolefull case: It is said of *Cain*, that God cast him out of his presence, and that was the height of *Caines* misery, so the Lord cast off *Saul* from being King ouer Israel: As the fauour of God is life, so his disfauour is present death; and as in the presence of God is fulnesse of ioy and pleasure for euermore, so in the want of his presence is there nothing but woe and misery; yea it is a steppe to eternall death: Neither is there any misery

Gen. 4.

228428



sery which the childe of God doth feare more then this, to be forsaken of the Lord, and to bee cast out of his fauour.

Seeing it is so great and fearfull a Iudgement to bee cast out of Gods fauour and gracious presence! Oh what mad men be they that make so light of Gods loue and fauour! that will for the gaining of a peny, or the enioying of an houres pleasure, loose the loue and the fauour of God, and for euer depriue themselues of his glorious presence, and plunge themselues into euerlasting woe and vengeance with the Diuell and his Angels. *Vse* 1. Their madnesse discouered that make light of Gods fauour. Mat. 16 26

Seeing the enioying of Gods presence is so sweete and comfortable, and to bee depriued of it, is so grieuous and terrible, how should wee vse all meanes to get into his fauour, if wee want it, and keepe it if we haue it? *In thy presence is fulnesse of ioy, and in thy light wee shall see light.* And because sinne thrusts men out of Gods fauour, and separates betweene *Vse* 2.

tweene God and men, aboue all things take heed of ſin, auoid it, and ſhun it, as the bane and poyſon of our ſoules.

For the better opening and vnderſtanding of this verſe, we muſt diſcuſſe two great and weighty queſtions, which being well conſidered, will make much for the clearing of this Text.

Two obiections.

The former is this, when *Dauid* intreates the Lord not *to caſt him out of his preſence*, that is, his loue and fauour, whether a man elected, and in the fauour of God, as *Dauid* iuſtified, and ſanctified, may looſe the loue of God and fall away, to become a reprobate and caſt-away, and ſo finally to periſh.

The other queſtion is, ſeeing *Dauid* praies the Lord not *to take his holy Spirit from him*, whether the ſanctified gifts and graces of Gods holy Spirit may finally and totally bee loſt and taken away? Theſe queſtions both be defended and affirmed by the Papiſts and their followers,

22842a



lowers, who hold that a man truely elected, called, iuſtified, and ſanctified, and in the fauour of God, may fall away and periſh. We hold the contrary, that a man once in the fauour of God, elect, called, iuſtified, and ſanctified, cannot finally periſh, nor cleane bee bereft of the ſauing graces of the holy Spirit.

Now becauſe theſe two queſtions bee points of great moment, and on which all our happineſſe and comfort doth hang and depend: therefore I will ſtand a little to proue them by teſtimonies of Scripture, with reaſons and arguments drawne from the written word of God, and remoue ſome obiections of the Papiſts againſt the certainety of our perſeuerance in faith to the end.

1 Firſt, that place of *Ieremy*, where the Lord comforts his Elect, and choſen people, is moſt pregnant for this purpoſe: *Yea* (ſaith the Lord) *with an euerlaſting loue haue I loued thee, and therefore in mercy haue I* Ier. 31. 3.

*drawne*

*drawne thee.* So that it is manifeſt hence, whom God loues once in Chriſt, hee loues for euer; and there is no time when he can beſaid not to
Iohn 13.1. loue them; *For as much as hee loued his owne, that were in the world, vnto the end hee loued them.* Where our Sauiour Chriſt, to comfort his Diſciples, tels them that God the Father loues them that bee members of Ieſus Chriſt, euen vnto the end, and his loue ſhall neuer faile
Rom.11. them: *The gifts and calling of God are without repentance:* Now then, vnleſſe a man will ſay, that God doth repent of his calling and electing men to eternall life, it muſt needs follow that they cannot periſh whom God cals and meanes to ſaue: and our Sauiour Chriſt ſaith plainly, that
Mat.24.24 it is impoſſible, that any man elected ſhould periſh. Falſe Chriſts ſhould deceiue the very elect, *if it were poſſible,* but that is impoſſible: And the
Math. 18. Rom.8.30. gates of hell; that is, all the power and malice of the deuill ſhall not preuaile againſt the leaſt of Gods children,

children, to hinder their euerlasting saluation.

Againe this is proued, *Math.* 16. 16. Where Christ promiseth *Peter*, and in him the whole Church, *That the gates of hell should neuer preuaile against him:* Where Christ sheweth that indeed the deuill through his temptations, might shew very much strength; but they should comfort themselues in this, that they should neuer preuaile or finally get the victory. Againe, *Mat.* 24. *They shall deceiue (if it were possible) euen the very Elect:* Out of which words of our Sauiour wee may gather, that the Elect of God should not be seduced, and so fall away finally: Againe *Iohn* 10.28. Christ saith his sheepe shall neuer perish, adding this withall: *No man shall take them out of my hands:* And againe, *Rom.* 8. 30. *Whom God Predestinateth hee Calleth, Iustifieth, Sanctifieth, and Glorifieth:* Therefore not fall away finally, for he that falleth away finally shal neuer bee glorified.

But

But admit, as the Papists would haue it, that a man might fall away finally, then he must be cleane cut off from Christ: for hee must bee cleane cut off from Christ, and haue no coniunction with him before hee fall away finally; then at his second revniting he must be Baptised, for Baptisme is the Sacrament of Incysion or ingrafting into Christ: But that is absurd that Baptisme should be any more then once administred, therefore a man is but once vnited, or once ingafted, and cannot bee revnited and neuer fall: And therefore friuolous is that distinction of veniall and mortall sinnes with the Papists; for if any sinne of the Elect should bee mortall, then there must needs bee a second renuing in the Elect vnto Christ, which is most absurd to thinke, for the Lord worketh this but once: And *Dauid* though at this time hee lay languishing vnder the heate of the Lords wrath, for those horrible sinnes of his adultery and murther, yet in this verse hee

Men must put a difference betwixt that they feele, and that they haue.

hee praies not to haue it taken from him, which doth argue that hee had it, euen at this time of his greateſt extremity, though hee felt it not with the ſame meaſure of comfort hee had done many times before.

Secondly, beſides theſe plaine teſtimonies of Scripture, let vs conſider a word or two to proue, that in regard of God the Father, and of the Sonne, and of the Holy Ghoſt, that the elect cannot periſh and finally fall away.

Firſt, if a man elected of God to eternall life, called, iuſtified, and ſanctified, may fall away, and finally periſh, then it is either becauſe God wants loue, or power, to ſaue him; but to ſay that God is vnwilling, or vnable, is meere blaſphemy: therfoee all thoſe whom he elects, muſt needs be ſaued, ſeeing God doth both will it, and ſhew that hee is able to effect it. Firſt, if God be willing, and would haue them ſaued, *Who hath reſiſted his will? If God be with vs, who can be againſt* Rom. 11. Rom. 8.

*vs?* but that he is moſt willing & able to ſaue the elect, it is manifeſt. For his will, *God ſo loued them, that he ſent his Sonne to die for them.* Now this is a great triall and proofe of his loue & willingneſſe, that hee had rather ſee his onely begotten Sonne, that was neere & deere vnto him, to be hanged on the tree, to die the curſed death on the croſſe, to ſhed his precious bloud, and to beare the curſe of God and helliſh torments, then to ſee any one of his Elect to periſh. *And this is the Fathers will that hath ſent me that of all which he hath giuen me, I ſhould looſe nothing, but raiſe it vp at the laſt day.*

Ioh. 3. 16.

Ioh. 6. 39. 40.

Secondly, for his power, that he is able to ſaue all thoſe whom hee will ſaue, it is manifeſt, God is omnipotent, & moſt righteous, & mighty to ſaue, & the Lord doth whathee will. *None can take them out of my Fathers hands, which is greater then all.* And therefore ſeeing God is willing, and deſires that all the elect ſhould be ſaued, and not onely decreed it, but ſent his Son to ſaue them.

Eſay 63. 1.

Ioh. 10. 27. 28.

Secondly,

Secondly, those for whom Christ dyed, and prayed that their faith might not faile, they must needs bee saued, and their faith cannot faile; but he hath prayed for all true beleeuers: *Father keepe them that thou hast giuen me, that they may bee one in mee, as thou art one in mee.* Now then if Christs prayer bee of force, and can preuaile, and do any thing with the Father, as hee confesseth, that the Father hath, doth, and wil heare him in all things, then certainely no true beleeuer can perish, and finally fall away. 2 Luk. 22. 23 Iohn 17.

Thirdly, no true member of Christ can perish, for then Christs body should be imperfect, but euery true beleeuer is a liuing Member of Christs body, and therefore cannot perish; yea it is as possible that Christ himselfe should perish, as any true beleeuer, that is truely ingrafted into his body by faith and the spirit. 3

Fourthly, in regard of God the Holy Ghost, who is the pledge and pawne of our adoption and salua- 4 Rom. 8. 16.

tion, the ſeale of our election, and doth teſtifie Gods loue in Chriſt for our ſaluation. Now then vnleſſe we will ſay that the Spirit of God, who is the ſpirit of Wiſedome, being of the very Councell of God, and the Spirit of truth that cannot lye, that hee teſtifies vntruths, that the beleeuer that repents & beleeues in Chriſt ſhall bee ſaued, and yet hee ſhall not, which is blaſphemy, wee muſt needs confeſſe it is impoſſible, *Hee that is borne of God cannot ſinne* (with full conſent to death) *becauſe the ſeed of the Spirit remaineth in him.* And therefore I conclude that the childe of God, elected, called, iuſtified and ſanctified, cannot periſh, and for euer fall away; cannot become a Reprobate, and limbe of the deuill, but ſhall continue to the end, and God will finiſh the good worke of grace in them, till the comming of Chriſt Ieſus.

1 Ioh. 3. 9.

*Vſe* 1. Papiſts doctrine againſt the nature of faith.

This confutes that damnable doctrine of the Papiſts, who hold all in vncertainty, yea they teach and hold

hold that a man truely elected, may become a reprobate, though to day a child of God and highly in his fauour, yet to morrow by thy sinnes, thou maist become a limbe of the deuill, out of Gods fauour, in his displeasure, damned for euer: though to day a member of Christ Iesus, called, iustified, and sanctified, yet to morrow loose all, and bee damned for euer, which indeed is the breake-necke of all comfort, if a man know not whether he shall be saued or not.

A meruailous comfort to Gods children, if thou didst euer finde the true worke of grace in thy heart, true faith, repentance, and newnesse of life, assure thy selfe it cannot euer be lost, God will finish that hee beginnes; yea the estate of Gods children now is better then the estate of *Adam* in Paradice before his fall; for then *Adam* stood by his own power, therefore might fall and did fall: *But wee bee kept by the power of God vnto eternall life:* secondly, the estate of

*Vse* 2. Comfort to Gods children that grace cannot be lost. 1

1. Pet. 1. 5.

Gal. 2. 20.

*Adam* was mutable by reason he had freedome of will, to stand or fall: but the state of Gods Elect is certaine and sure, in regard of Gods eternall decree in Christ his death and passion, and the bond of the Spirit which cannot be broken.

Three obiections.

But there bee three obiections against this doctrine, that faith can neuer bee lost, or an Elect child of God become a reprobate. First, that God is said to be angry with his children, and shew them his disfauour: Secondly, that they by their sinnes may cut themselues off from Gods fauour, and so loose eternall life and be damned. And thirdly, other testimonies of Scripture, which may seeme to proue the same.

Esay 64. 5.

For the former, *Behold thou art angry, for we haue sinned against thee*: so that it seemes that a man in the fauor of God to day, may fall out of it, and loose it, and procure his disfauour, anger, and displeasure.

*Resp.* First, that God is not angry, to speak properly, with his children, but

but seemes so to bee by correcting and punishing them, by iudgements, and afflictions: so as a childe thinkes his father is angry because hee corrects him, so do Gods children: and indeed such affections do not agree to Gods nature, to be like an earthly man.

Secondly I answere, that this anger of God is not an effect of his displeasure or dis-fauour, but rather of his loue: and he corrects his children not to destroy them, but to conuert them, that hee might saue them: as a father his son whom hee loues deerely.

*Obiect.* 2. Where it is said, that Gods children may by their sinnes, breake off Gods loue, yea thrust themselues out of fauour, and be for euer damned. 2 Rom. 8. 1.

*Answere*, It is false, for they bee kept from damnable sins, and God lets their sins turne to their good, for God doth euer giue them hearts to repent: the sinnes of the godly in themselues deserue the euerlasting

curse of God, and eternall death; if so that Iesus Christ had not by his death and bloud-shedding satisfied his Fathers anger for them.

3 Psal.69.18. *Obiect.* 3. *Dauid* prayes that God would blot them out of the book of life, therfore it seemes a man elected may perish and be damned, for that booke is meant Gods Councell.

I answere, that *Dauid* doth not reade that euer the wicked had their names written in deed in the booke of Life; or were elected in deed: but onely because they liued in the Church, were taken for Christians, and esteemed as written in the book of Life; and therefore he prayes the Lord to blot them out; that is, to make it knowne, that they were neuer written in it.

Well then, certaine it is, that no one elect childe of God can perish or be damned, but shall come to life eternall, and bee saued, because the Councell of God standeth sure, and cannot be altered.

*Instruct.* Seeing this is so, that none that

that is the elect child of God can periſh, what a ſweet comfort is this to all the children of God, for if euer thou didſt repent and feltſt the loue of God truly in thy ſoule, and art iuſtified and ſanctified, thou needſt not feare, for ſurely thou ſhalt be ſaued: and this muſt bee a ſure ſtay to vphold our poore ſoules in all danger and temptation. Wee are as ſtrange Trauellers ouer the ſea, there be great ſtormes and tempeſts, great rockes and dangers: the Sea is the world, the ſhip is the Church, heauen the Hauen, the deuill raiſes vp many boiſterous ſtormes and temptations, to ſincke our poore ſoules in deſperation: Now then by faith wee caſt Anchor vpon the foundation of Gods election, which cannot bee moued.

But in this place, by *Fauour*, *Face*, and *Countenance of God*, is meant, that fauour and mercy of God, whereby God gaue *Dauid* the Kingdome in the ſtead of *Saul*, aduancing him to be king of Iſrael, and Gods Lieutenant

nant on earth, that God would defend him and keepe him, to gouerne his people Israel.

*Doctr.* 2. The godly feare when they remember God his iudgments on others.

Whereas *Dauid* obserued Gods dealing with *Saul* a wicked King, and how God plagued and punished *Saul* for his disobedience against the word of God, and thereby is warned to take heed of the same iudgement of God, least they fall on him: we learne that it is the duty of euery man and woman, to obserue and marke Gods dealings with others, and his iust iudgement vpon vngodly sinners, that therby we may learne to feare the like iudgements on our selues: and it is a great point of wisedome to learne to be wise by other mens harmes: and for this end the Lord doth plague wicked and vngodly men, that his children might learne to feare: Euen as wee see notorious malefactors are hanged on a gibbet, that others seeing their shamefull ends might beware. The Lord hauing punished sundry Nations about his people, saith: *Hee*

*thought*

*thought they would haue learned to feare God by their example.* Zeph. 3.19

Wel, seeing this is that God looks for at our hand, and which he aimes at in punishing wicked men; namely, that we should be warned by it, and take heed of their sinnes: let vs bee wise and obserue Gods iudgements vpon wicked men, and when wee see a wicked man punished, a murderer, a contemner, a blasphemer, a whoremaister, or the like: then let vs feare least if we liue in the same sinnes, we plucke not downe the same iudgement vpon vs: And as *Dauid* heere cals to mind *Saul*, how he for his rebellion and disobedience was cast off of God; so let vs call to mind the spectacle of Gods iudgements on wicked men, and take heed of their sins, least wee taste of their plagues and punishment. *Vse.*

Wee learne, that for sin the Lord doth depriue his children of his fauour, and as it were, cast them out of his presence for the time: Thus wee shall see God hath spoyled men of great *Doct.* 3. Sin takes away the feeling of Gods fauour for a time.

great riches and honour for their ſinnes, and brought them to extreme ſhame and miſery: looke on *Ely* and his two ſons, looke on *Saul* that wicked King, looke on that perſecuting tyrant *Nebuchadnezzar*, *Haman*, *Achitophel*, *&c.*

1. Sam. 3.
1. Sam. 15.
Dan. 4. 26.
Eſter 3.

*Vſe.* This ſhould admoniſh all men to take heed of ſin & rebellion againſt God, for certainly the Lord will abaſe all ſuch as bee proud againſt the Lord, hee will caſt them out of his preſence, make their names to rot and ſtinke in the ſight of men; *Thoſe that honour me I will honour; but thoſe that diſhonour me I will diſhonour them:* and therefore if you would not be diſhonored in the world, and prouoke the Lord to caſt you out of his preſence and fauour, O then beware how you ſin and rebell againſt God! for if thou be as deere to God as *Ely*, which was Gods high Prieſt, yet hee will bring ſhame vpon thy head.

1. Sam. 2. 3.

*Vſe.* 2. Folly of worldlings deſcribed. This ſhewes the madnes of thoſe men and women, who deſiring to inioy their honours, riches, and dignities,

ties, profits, and preferments, they take a moſt prepoſterous, and very wrong courſe, for how do men ſeek for preferment, honor, and promotion, lands, and liuings? namely by oppreſſion, bribery, vſury, extortion, & the like: Now alas wee ſee that is a vaine courſe, & the next way to ſtrip a man naked of all theſe things, and to bring him to ſhame, and reproach, miſery and pouerty, for ſin brings all theſe things vpon them.

But if you would come to honor and dignity, riches, preferment, then ſeek to keep the fauor of God, ſerue him, worſhip him, honour him, and he will honor them that do ſo: and if thou ſeekeſt theſe things by wicked and vnlawfull meanes, certainely the Lord will caſt dung in thy face.

Secondly, when *Dauid* praies, *that God would not take his holy Spirit from him*, he meanes not the eſſence of the three Perſons, but his gifts and graces, the vertues of Gods Spirit ſanctifying his heart and renuing of him: ſo then wee vnderſtand theſe words,

words, wee muſt conſider this obiection.

*Queſt.* Whether that the gifts and graces of the holy Spirit wrought in the heart of Gods children, can be totally and finally loſt, as *Dauids* words ſeeme to imply.

Graces of God double.

For the cleere anſwer of this queſtion, wee muſt know that the gifts of Gods Spirit bee firſt temporary for this life, or elſe ſpirituall for the life to come: now of the former there is no queſtion but the temporary gifts of the Spirit may bee loſt vtterly.

Againe, the ſpirituall gifts and vertues of the Spirit be of two ſorts, ſome common to the elect and reptobate, ſome proper and peculiar to Gods Elect and choſen children: now concerning the common gifts of Gods Spirit which be common to the wicked, as well as the godly, to heare the word, to Preach the word, and to do ſuch like things they may be loſt.

Thirdly, the gifts of Gods ſpirit are

are such as either are essentiall to faith, and without which, faith cannot bee, or else the effects and fruits of faith, which are not of the essence of faith: such gifts of the Spirit as be not of the essence of faith, nor absolute necessary to eternall life, the Lord doth sometimes take away for a time, as namely the purity of a good conscience, that inward peace which doth company it, the sense and feeling of Gods loue in Christ, and his especiall fauour, cheerfulnes of spirit in prayer, hearing, and such holy duties, ioy in the holy Ghost, patience, the gift of prayer, and such like, because the loue of God, and the saluation of the faithfull may stand without these for a time.

But to speake of the sauing graces of Gods sanctified Spirit, as faith in Gods promises, hope of eternall life, affiance in Gods mercy in Iesus Christ, loue of God, his Word, and children, these graces can neuer bee lost wholely: true it is they may bee weakned and lessened, and somtimes seeme

ſeeme to bee loſt for the time; but yet certaine it is they can not bee wholy and finally loſt: they may bee as the Sun vnder a cloud, and as fire raked vp in the aſhes, or as the trees in winter, but they cannot be extinguiſhed, loſt, and taken cleane away: but as the Sunne ſhines cleere, the cloudes being ſcattered: and the fire giues light and heate being ſtirred: ſo faith, hope, affiance, ioy, comfort, peace of conſcience, and feeling of Gods loue, are renewed, and ſhew themſelues cleere againe.

*Vſe* 1. Comfort to the godly that grace can not be loſt.

Seeing that the ſauing graces of Gods holy and ſanctified Spirit cannot totally and finally be loſt, this is matter of endleſſe comfort to euery true childe of God in the time of temptation, and grieuous tryall: for if euer thou foundeſt and felteſt in thy heart true faith in Ieſus Chriſt, ſound repentance, hope of eternall life, loue of God: howſoeuer theſe may bee much weakened, and for a time in thy ſenſe & feeling ſeeme to be loſt, yet they can neuer be taken away:

away: yea, if thou doſt carefully attend the meanes, as namely, the ſincere Preaching of the word, adminiſtration of the Sacraments, continuall, humble, and earneſt prayer, the Lord will reuiue them and renew them againe.

*Vſe 2.*

This muſt ſerue to direct vs how to iudge of them, who fall ſomtimes into pangs of diſpaire, vttering words of deſperation, that they are damned perſons and reprobates, and cry out of themſelues: truely if euer we ſaw in them the ſound work of grace and true repentance, delight in the word, care to leade a godly life, loue to Gods children, &c. Wee are in charity to hope the beſt of them, to thinke that they belong to God, and that they ſpeake they know not what of themſelues; for they ſpeak according to their preſent ſenſe and feeling: when as in deed in time of temptation and troble of mind they be like a man that is ſick of an ague, he can reliſh no meate, euery thing ſeemes bitter vnto him, becauſe his

mouth is out of temper, but when he comes to health hee iudgeth otherwiſe: euen ſo theſe poore diſtreſſed ſoules, in their trouble and affliction they ſpeake they know not what, not as their eſtate is in truth, but as they thinke it to bee, according to their preſent ſenſe and feeling.

*Vſe 3.* Hence wee ſee what to anſwer to that obiection: That many men who haue made a faire profeſſion of the truth, had excellent gifts, and yet haue cleane fallen away; ſo *Hebr. 6. A man may bee inlightned, taſted of the heauenly gift, were partakers of the holy Ghoſt, taſted of the word of God, and of the powers of the world to come:* ſuch men notwithſtanding may fal away, and that finally.

I anſwere, that there is nothing ſpoken there of the true worke of grace and ſanctification, of ſauing faith, ſound repentance, hearty obedience, and a new life: but onely of ſuch common gifts as may befall a reprobate, and therefore Saint *Iohn* ſhewes the cauſe why they fall away;

way; namely, they were neuer true and liuely members of the Church, or of Iesus Christ: neuer truely engraffed into his mysticall body; they had knowledge, and were inlightned, tasted of the heauenly gifts, and graces of Gods Spirit, and had some glimmering of the ioyes of the life to come, which the childe of God inioyes: but the sound work of grace, a renewed heart, faith, repentance, obedience, and a sanctified life was euer wanting, they were but hypocrites: *They went out from vs, but they were not of vs; for if they had beene of vs, they would haue continued with vs.* 1. Ioh. 2. 19.

And therefore it behoueth vs all to take heed that we content not our selues with the common gifts and graces of the holy Ghost, which a reprobate may haue, for it is certaine most excellent gifts will not auaile a man to saluation, vnlesse there be the true worke of grace, sauing faith, sound repentance, and hearty obedience. Mat. 7. 21. 22.

## VERSE XII. & XIII.

12 *Restore me to the ioy of thy saluation, and stablish me with thy free Spirit.*

13 *Then shall I teach thy waies vnto the wicked, and the sinners shall be conuerted vnto thee.*

Parts of the verses.

THese words contain in themselues an earnest prayer of *Dauid* vnto God for the renuing of Gods mercy, and feeling of his loue againe, in the 12. verse: In the 13. verse he vses a reason to moue the Lord thereunto: namely, that if the Lord shall receiue him into fauor againe, and testifie his loue vnto him, in the pardon of his sins, then he wil not be vnmindful of Gods dealing with him, but become a Preacher and proclaimer of Gods mercy vnto others, to draw them to God, in shewing what God hath done

done for his ſoule: and ſo that by the example of Gods mercy to him, others ſhould be wonne.

In the 12 verſe hee makes a two-fold petition vnto God: Firſt, for the former feeling & aſſurance of Gods loue and mercy for the pardon of his ſinnes. Secondly, that God would vphold him with his free ſpirit, ſo as now being deliuered out of the curſed thraldome and ſlauery of ſinne, hee might frankely and freely ſerue the Lord, and runne the way of his Commandements.

---

*Reſtore mee to the ioy of thy ſaluation.*

AS if he ſhould haue ſaid, O Lord my God, I acknowledge and confeſſe, that all the while I ſerued thee, and liued in thy feare, led a holy and godly life, and kept an vpright heart, that I found wonderfull and exceeding ioy in the aſſurance of thy loue and mercy in Chriſt for my

No ioy can comfort mans ſoule, but the ioy of Gods ſaluation.

my ſaluation: but ſince I rebelled againſt thee, and wilfully brake thy holy Commandements, I haue depriued my ſoule of that heauenly comfort and conſolation, and felt terrours and griefe, feares, and cares, and exceeding vexation: Now mercifull God, I humbly entreate thee to reſtore me againe to that ioy and comfort, to aſſure me of thy loue and fauour, that thou art graciouſly reconciled vnto me, that I may receiue my former comfort: And not onely that, but becauſe I ſee how weake I am, & haue no power to ſtand without thy help and grace, I humbly intreat thee to ſtay and ſtrengthen me, to ſtabliſh thy grace in me, and ſo to vphold me in thy obedience, that I may freely and heartily obey thee all my dayes.

*Doctr.* 1. Fruit of ſinne deſcribed. *Note.* The childe of God truely called, iuſtified, and ſanctified, by Gods ſpirit, if hee once fall againſt God, and prouoke him to anger by wilfull diſobedience, doth feele exceeding griefe and ſorrow of heart, great griefe

griefe and trouble of minde, feares and cares leſt the Lord ſhould reiect him; ſo that there is an hell in his poore ſoule and wounded conſcience till hee be againe reconciled to God by faith and true repentance. So long as *Dauid* walked with God in vprightneſſe of his heart, hee had exceeding ioy and comfort in the Lord his God, was aſſured of his loue for pardon of his ſinnes, and eternall ſaluation: but when he fell to adultery and murther, and ſo rebelled againſt God, it is wonderfull to ſee into what a gulfe of miſery he plunged himſelfe, what feares and cares, what doubts and troubles did vex his ſoule and wounded conſcience. Euen ſo it is with all the godly, while they liue in the feare of God, ſerue, and pleaſe him, and keep an vpright heart before the Lord, lead a godly and Chriſtian life, they feele & find in themſelues exceeding ioy and wonderfull comfort, with aſſurance of Gods loue in Chriſt for their ſaluation: but if at any time

they breake out to ſinne, and rebell againſt God by wilful diſobedience, then they ſhall finde an hell in their conſciences; troubles, feares, and cares, for the times. Who can tell what feares and cares *Peter* felt? in what griefe and ſorrow of heart hee was in, when cowardly he denied his Lord and Maiſter? It coſt him many a bitter teare. The reaſon of this doctrine is, becauſe all peace and comfort to a poore ſoule, ſprings from the ſenſe and comfortable feeling of Gods loue in Chriſt Ieſus for the pardon of ſin and eternall ſaluation: and therefore when that is loſt, alas! what peace or comfort can they haue? Secondly, they do by ſuch wilfull ſin and diſobedience grieue the Spirit, and make the holy Ghoſt ſad within them; and ſo do what they can to expell the Spirit of God in them. Now where the Spirit of God is made ſad and grieued, how can there be any true ioy?

Luke 23.

*Vſe.* Seeing there is ſuch ſweete comfort in a godly and Chriſtian life, while

while wee walke with God, and ſerue and pleaſe him in ſpirit and truth: and when men ſinne and rebel againſt God, they pull downe vpon their heads ſuch wofull miſery, troubles, and cares, how ſhould this make euery man exceeding carefull of ſinne, which brings ſuch woefull miſeries and iudgements vnto our owne ſoules, ſuch torments, feares, and cares?

*To the ioy of thy ſaluation.*

AS if hee ſhould haue ſaid, ô Lord my God, when thou diddeſt aſſure mee of thy loue and fauour for the pardon of my ſinnes, and eternall ſaluation, I had exceeding ioy therein: Now I do humbly intreate thee to reſtore it to mee againe.

Hence marke what is the thing the childe of God doth moſt deſire and craue at Gods hands, and wherein they do moſt reioyce: namely, in the fauour

*Doctr.* 2. Fauour of God is a Chriſtians chiefeſt ioy.

fauour of God, and assurance of Gods loue in Christ Iesus, that they know that God is graciously reconciled vnto them, that they be in his fauour and shall neuer perish, but shall euerlastingly bee saued. *Dauid* was a King and wanted no temporall commodity, comfort, or delight whatsoeuer, wherein worldly men reioyce, but *Dauid* now conceiued no kinde of ioy at all in these things, to bee out of Gods fauour; And therefore prayes vnto God for the feeling of the true ioy, and that is of *his saluation*, and that will minister vnto him matter of true reioycing indeed: But alas! most men being carnall, desire, riches, honour, pleasure, *But Lord let mee see thy louing countenance, thy fauour and grace*, and that shall do me more good and comfort then all the things in the world. The poore Publican begges for this; *Lord be mercifull to mee a sinner.* So *Paul* professeth of himselfe, that hee esteemed all things but dung in comparison of Christ Iesus, and

Psal. 4 6. 7.

Luke 8.
Phil. 3. 7. 8.

and the fauour of God in him: And the reaſon is plaine, becauſe if a man had all the world, and wanted the loue and fauour of God, was in his diſpleaſure, and vnder the curſe of God, what good could it do him? Euen as if a Subiect ſhould haue ten thouſand pounds, and yet the King cannot abide him, but ſeeke his death. And therefore the childe of God, if hee were asked what is the thing hee deſires moſt in all the world, would anſwere, Mercy, and the loue of God in Ieſus Chriſt: hee would deſpiſe honours, lands, liuings, gold, ſiluer, pleaſures, and delights, and preferre one dramme of mercy, and the leaſt drop of Chriſts bloud for ſaluation, before all the world.

Mat. 16.26

Pſal. 32. 1. 2

*Vſe* 1. This may ſerue to reproue thouſands in the world, carnall men and women, ſo they haue the world at will, and may liue at eaſe, eate, drink, and be merry; they feele no want of Gods mercy, no need of Chriſts bloud; they eſteeme not Gods fauour

uour and loue, desire not reconciliation, but say: *Who will shew vs any good?* Well, diddest thou neuer feele the want of Gods mercy, no hungring and thirsting after Iesus Christ and his righteousnesse? it is manifest thou dost not belong to God, thou waste neuer yet truely humbled.

*Vse 2.* Let this Doctrine admonish vs to labour with our hearts, to bee affected with this: namely, to esteeme more of Gods loue and fauour, and assurance of his mercy, then all the world, let vs desire it more, let vs reioyce more in it: So as if the question should bee asked, what is the the thing that thou dost most desire and affect, and what thou dost most delight and reioyce in of all the things in the world, we may be able in truth to answere and say with feeling and comfort, I desire nothing more vnder Heauen, then the mercy of God in Iesus Christ, to bee in his fauour, to bee reconciled vnto his Maiesty, and with

228428



with *Paul* to esteeme all things but dung in comparison of that. And till this be in vs in some measure, we can neuer finde true comfort to our soules, and bee assured that we haue true sauing faith in Christ: For this is a certaine signe and note of an humble and beleeuing heart, to hunger and thirst after Gods mercy in Christ, and to esteeme more highly of the least drop of Christ his precious Bloud for our saluation, then of all the world, if it were offered vnto vs.

*Vse 3.* Wee must labour to manifest this our earnest desire and great account of Gods mercy, by vsing all blessed meanes to attaine vnto it: we must repent, and bewaile our sinnes, leaue and forsake them: wee must embrace Iesus Christ, by faith, and cry with teares vnto God for mercy, *Knocke, Seeke, Aske:* And let vs doe as the men of Tyrus and Sydon, when *Herod* tooke a pitch against them, and intended to warre against them, they came all with one

Math. 7. 7. Acts 13. 20

one accord, and beſought *Blaſtus*, the Kings Chamberlaine to haue peace. So let vs go vnto Ieſus Chriſt the Peace-maker, deſire him to ſpeake to God the Father for vs, that there may bee an euerlaſting peace.

*Doctr. 3.* State of Gods children not alwaies alike.

When *Dauid* prayeth that God would reſtore vnto him, *The ioy of his Saluation*, & thoſe ſweet comforts he was wont to feele and finde in Gods mercy, and feeling of his loue in Chriſt, wee learne that the ſtate of Gods children is not alwaies alike, full of ioy, comfort, and gladneſſe, but ſometimes full of griefe, miſery, cares, and trouble: For the deereſt children of God, who are repleniſhed with the greateſt meaſure of ioy and comfort in the feeling and aſſurance of Gods loue in Chriſt; when as the Lord leaues them to fall into ſome ſin againſt knowledge & conſcience, they ſhall finde, not onely a great decay, but an vtter loſſe of ioy and comfort for the time. Thus it was with *Dauid*, who though he was a man

a man after Gods own heart, enriched with great blessings, and spirituall mercies, most deerely beloued of God, sanctified in great measure; yet now hauing fallen into these two filthy sins of Adultery and Murder, see how he is perplexed, in great distresse, and trouble of minde: and now the feeling of Gods mercy, and ioy in Gods Spirit, seemed to bee cleane lost. So it was in *Peter*, and so it is in euery childe of God. Didst thou euer sinne against knowledge and conscience, since thou wast conuerted? thou shalt finde then a wonderfull deadnesse of heart, trouble of minde, and feeling of Gods anger, with the losse of comfort for a time. Luke 23.

Seeing sinnes against knowledge and conscience, wound the soule exceedingly, and depriue vs of the peace, and comfort, and ioy of Gods Spirit, and bring terrours, feares, and gripings with them: Let vs, as to auoid all sinne, so especially auoid sinne against knowledge *Vse* 1.

ledge and conſcience; and labour in all things, in all places, and at all times, to liue and walke ſo vpright with God, that thou neuer wound thy conſcience, though thou mightſt get the greateſt gaine, honour or pleaſure: yet if it bee ſin, and that againſt knowledge and conſcience abhorre it, and commit it not, if thou loueſt thy owne ſoule: for if ſinnes of ignorance ſhall not eſcape puniſhment, vnleſſe men repent, much more ſinnes againſt knowledge and conſcience: for theſe prouoke the Lord exceedingly to turne away his fauour from vs, draw downe his iudgements vpon vs, wound our conſciences, depriue vs of the feeling of Gods loue and fauour, bring trouble of minde and a wounded conſcience: Oh then would you inioy this great bleſſing of peace of conſcience, which is a continuall feaſt! would you be loath to looſe the feeling of Gods loue and comfort of Gods Spirit? auoid all ſinne, but eſpecially preſumptuous

tuous ſinnes againſt knowledge and conſcience, they wound eſpecially and depriue vs of peace of conſcience.

If the Lord doe any time leaue vs to ſinne, euen preſumptuous ſinnes againſt knowledge and conſcience, which is a fearefull thing: yet let vs not deſpaire vtterly of Gods mercy, but ſeeke to renew the feeling of Gods loue againe, intreate the Lord to reſtore vnto vs the ioy of his ſaluation: and that wee may obtaine the fauour of God againe, and renew the feeling of his loue; let vs renew our repentance, bewaile our grieuous and heynous ſinnes, ſeeke earneſtly for grace and pardon, and giue the Lord no reſt at all, till wee finde and feele him, to bee reconciled vnto vs in Ieſus Chriſt. *Vſe. 2.*

Marke what was the ſpeciall thing wherein *Dauid* this holy ſeruant of God did reioyce, not in gold or ſiluer, not in pleaſures and carnall delights, not in lands, and *Doct. 4.* Pardon of ſinne the ſoundeſt ioy.

liuings, not in a Kingdome: but in the ſaluation of God, in his loue, in pardon of his ſinnes, and ſaluation of his ſoule: So as hence we learne that there is no true ioy in any other thing in the world, but onely in the mercy of God, and the ſaluation of our ſoules.

Phil. 3. 8.
Luk. 10. 20.

And indeed what other ioy can there bee, for though the Lord ſhould giue vs all things which hee hath made, aboundance of the things of this life; yea, though with *Dauid* wee might command a Kingdome, yet vnleſſe with all wee haue this comfort that wee are at peace with God, and haue our ſinnes pardoned, (alas) they would all proue vnto vs as *Iobs* friend; *Miſerable Comforters:* But poore ſoules many know no other ioy but ſuch as ariſes from temporall things, gold, ſiluer, &c. wherein they differ not from beaſts, which haue their delight, as well as they, in thoſe things which are agreeable to their nature.

Seeing

Seeing *Dauid* places all his ioy, and ſpirituall reioycing, in the ſaluation of God, that is, in the pardon of his ſinnes, in feeling of Gods loue, and in the ſaluation of his ſoule; therefore it ſhewes, that there is no other cauſe of ſound ioy but in this alone; ſo that if we haue this, wee haue cauſe to reioyce and bee glad; but if this be wanting, either wee had neuer the feeling of Gods loue, nor aſſurance of ſaluation, or elſe haue loſt it: and therfore ſhould vſe all bleſſed meanes to attaine vnto it againe, for we cannot haue one dramme of ſauing comfort and true ioy, but onely in the fauour of God, and the aſſurance of his loue for our ſaluation. *Vſe* 1.

This ſhewes that all the ioy of wicked men in their ſports and paſtimes is no true and ſolid ioy, but a carnall ioy, a ſwiniſh ioy: For how can the heart of that man or woman reioyce, which knowes not whether God loues them or hates them, whether they ſhall be ſaued or damned, *Vſe* 2.

ned, what ioy can they haue? it is madneſſe rather then ioy and mirth: *Dauid* ſaith, that wicked men ioy in their *Corne, Wine, and Oile,* outward and worldly things; but hee deſires the louing countenance of the Lord, his fauour and grace, which ſhall make him to ioy more then all they in their vanities: and then hee will lie downe in reſt, and peace, and ſafety: whereas the ioy of wicked men, it is gone in a moment, vtterly loſt and paſt recouery for euer.

Pſal. 4. 7.

*And ſtabliſh mee with thy free Spirit.*

2 Part of the verſe.

THis ſecond part of the verſe cõtaines a prayer vnto the Lord for a new mercy; namely, the bleſſed grace of corroboration; to bee ſtrengthened in grace and obedience, and kept from ſin by the grace and ſpirit of God in time to come: As if he ſhould haue ſaid, ô Lord my God,

God, I doe not onely pray for the pardon of my ſins paſt, which are many and great: but I do humbly intreat thy Maieſty to giue me power, and to ſtrengthen mee againſt the like euils in time to come; for I know my weaknes and the wickedneſſe of my heart to be prone to all ſin by nature: and if thou ſhouldſt pardon my ſins paſt, and not keepe mee from ſinne in time to come, I ſhould eaſily marre all, and runne head-long into all ſin, and therefore I beſeech thy Maieſty ſtabliſh and ſtrengthen mee with grace from thy Spirit, that I may ſerue and pleaſe thee all my daies, with a willing and ready heart.

*Note.*

---

*Stabliſh mee.*

THe word ſignifies properly, to vnderprop and ſhore vp ſomething that is is weake, declining, and ready to fall.

Hence learne, that euen the beſt of

*Doctr.* 5. Man weak being left to himselfe.

Gods children, that haue the greateſt graces, and be ſtrengthened in faith, yet if they bee left vnto themſelues, alas, they be as weake as water, they be not able to ſtand againſt the leaſt aſſault and temptation of the deuill.

Ex. 15. 24. Ier. 13. 23. Pſal. 78. 40 Exod. 9. 27 Iudg. 3. 12. Mat. 12. 45 Heb. 6.

This *Dauid* felt and found in himſelfe, and confeſſeth his weakeneſſe, and deſires the Lord to eſtabliſh and vphold him, to ſhore him vp by the grace of his holy Spirit. *Peter* who ſeemed to bee a valiant Champion, and defied his enemies, and vowed hee would rather die then deny his Lord and Maiſter Chriſt Ieſus, yet being left to himſelfe, how fouly did he fall, and cowardly deny him three times in one houre at the voice of a little girle; ſo all the fals and infirmities of Gods children, though neuer ſo wiſe as *Salomon*, ſtrong as *Sampſon*, righteous as *Lot*, holy as *Dauid*, doth proue this to be true: And *Paul* though hee was a bleſſed veſſell of mercy, greatly enlightned and ſanctified, cryes out: *O wretched man that I am*; and feares the great

Rom. 7. 24.

corruptions

corruptions of his heart: The childe of God may bee compared to a ſtaffe in a mans hand, ſo long as thou doſt ſtay it and hold it, it will ſtand vpright, but pull away your hand & downe it will of it ſelfe: Euen ſo do wee ſtand, while the Lord do ſtay vs and vphold vs, but if hee take away his hand and leaue vs, downe we go: Wee bee like a little infant that is in the nurſes hand, ſo long as ſhe holds it, it will go, and moue, and ſtand, but if ſhe pull away her hand it fals, and takes a knocke: As God alone is the Author of all grace, and firſt Fountaine of all mercy: he alone can turne the heart, worke faith, repentance, and obedience; for it is God alone that muſt giue the ſecond grace, namely corroboration, continuance in grace, or grace to continue in faith and obedience.

This confutes the doctrine of the Papiſts, which hold that a man hauing grace from God to beleeue and repent, can merite at Gods hands grace to continue, that God ſhould *Vſe* 1.

*ex condigno*, giue him grace to continue, and that a man being once iuſt can make himſelfe more iuſt, but *Dauid* doth heare confeſſe that all is of God.

*Vſe 3.* This ſerues to reproue them who truſt too much to their owne power and goodnes, relye vpon their owne wiſedome, knowledge, vertue, and ſtrength: When once they get a little knowledge and taſt in the word, oh they thinke themſelues ſure and well, they feare no danger, they defie the deuill: ſo long as they ſay their prayers and ſerue God well, they hope God will keepe them, and ſo are ſecure and careleſſe: But of all men theſe be in greateſt danger that leaſt feare danger; looke on *Peter* he was neuer more weak then when he thought himſelfe moſt ſtrong: *I ſaid I ſhall neuer bee moued: But thou turnedſt away thy face and I was ſore troubled. Pride goes before the fall.*

Pſal. 30.6.
1. Cor. 10. 12.

*Vſe 2.* How ſhould this make euery man to feare himſelfe, to ſuſpect his owne weaknes; *Bleſſed is the man that feares alwaies,*

*alwaies, but hee that hardneth his heart ſhall fall into deſtruction or euill,* where *Salomon* ſheweth that that man that doth feare himſelfe and his owne weakneſſe is happy: but hee that is ſecure and truſts in himſelfe, ſhall certainely fall into euill. The ſecure ſinner that feares no danger is the greateſt ſinner: And therfore knowing our owne weakneſſe, how vnable we are to ſtand of our ſelues, it muſt make vs relye vpon the Lord, pray vnto him, that he wold vphold vs in integrity, faith, obedience, and true repentance; for if *Dauid, Peter, &c.* did fall, whether ſhall we fall, if the Lord do but a little leaue vs to our ſelues?

## VERSE XIII.

13 *Then ſhall I teach thy waies vnto the wicked, and ſinners ſhall be conuerted vnto thee.*

*Dauid* to his petitionsioynes promiſes.

IN this Verſe *Dauid* doth profeſſe vnto the Lord that if he ſhall deale thus graciouſly

ouſly with him to pardon and remit his great and grieuous ſinnes, and to receiue him againe into his loue and fauour, that he will not be vnmindfull and vnthankfull for ſo great a mercy; but hee will become a Preacher and proclaimer of Gods mercy to others, and labour to turne many to God by true repentance.

Parts of the verſe.

In this verſe wee haue two parts: Firſt, that promiſe which *Dauid* maketh vnto the Lord, and the duety he vowes vnto him; namely, *I will teach thy waies vnto the wicked.* Secondly, the iſſue and bleſſed effect; namely this, that by his example many poore ſinners ſhall repent, and come to God for mercy.

---

*Then ſhall I teach.*

Senſe.

THat is, after I ſhall finde, and feele thy mercy beſtowed vpon mee, I will, like a veſſell of mercy, draw it out to the good of others. *I will,* that is, I that haue fallen, and ſinned

sinned so grieuously, and transgressed thy commandements, will teach and publish how merciful, good and gracious thou hast beene to me, and to my soule, and will speake out of the sense and feeling of mine owne conscience.

*Thy Waies.*

BY the waies of God here is meant that course and manner of dealing which the Lord taketh with sinners when they doe truely repent; namely, that he is most ready and willing to embrace them, and shew mercy vnto them, when they shall acknowledge and confesse their sinnes, bewaile them, beg the pardon of them, and seeke to him for mercy.

*Doctr.* 1. The goodnes of God towards our selues must bee made knowne.

Seeing *Dauid* doth here professe, that if God shall deale thus graciously with him, that then he will be a proclaimer of the same mercy to others: We learne that it is the duty of

of euery one to ſhew vnto others what God hath done for his ſoule; when God is good and gracious vnto vs, wee muſt be ſtill ready to acknowledge the ſame vnto others, thereby to draw them on likewiſe to a liking of the truth, and to ſeeke for the ſame fauour and grace at Gods hands, *Mat.* 5. 16. *Let your light ſo ſhine before men, that they ſeeing your good workes, may glorifie your Father which is in heauen.* Thus the Spirit of God in the Scriptures remembreth the righteouſneſſe of *Noah*, the faith and obedience of *Abraham*, the patience of *Iob*, the chaſtity of *Ioſeph*, the meekeneſſe of *Moſes*. And Chriſt himſelfe doth teſtifie of the graces of God that ſhined in *Iohn* Baptiſt, *That hee was a burning and a ſhining light, Iohn* 5. Thus the Apoſtle *Peter* teacheth, 1. *Pet.* 2. *Haue your conuerſation honeſt amongſt the Gentiles, that they which ſpeake euill of you as of euill doers, may by your good workes which they ſhall ſee, glorifie God in the day of viſitation*, 1. *Corinthians* chapter

9.

9. verſ. 11. 12. 2. *Corinthians* 8. 1. 2. *Rom.* 4. 22. 23.

Wee learne hence, euer to be ready to make knowne vnto others, what God hath done for our ſelues, if ſo they may further Religion, or prouoke others to godlines, or bring glory to God. God is not aſhamed of vs to be called our God, and to do vs good; let vs then neuer be aſhamed to acknowledge his loue to vs: for it were a fooliſh modeſty in vs to conceale thoſe things which ſhould be vttered. There was a time indeed when Chriſt would not haue himſelfe, or his works, knowne; but that was when that knowledge might hinder him and his Preaching. But, *Math.* 10. 27. hee commanded his Apoſtles to ſpeake that in the light, which hee had told them in darkenes: And to Preach that on the houſe toppes, which hee had told them in the eare; For now would Chriſt haue himſelfe publiſhed abroad: And thus we ſee how to behaue our ſelues in reſpect of Gods gifts, wee *Vſe* 1.

muſt

must not bee ashamed to confesse them, but deface them.

*Doctr.* 2. Thankfulnes required.

Seeing *Dauid* here professes vnto the Lord, that he wil not be vnmindfull and vnthankefull for his mercy shewed vnto him, but will, to the vttermost of his powers, praise God for it, and shew his thankfulnesse, in drawing others to God. Hence we learne, that it is the duty of all the children of God, that they shold labour with their owne soules, to be thankefull vnto God for euery blessing hee bestowes vpon them, to be mindfull of it, to praise God for it, and to shew it in doing good to others: It is all the Lord looks for at our hands, to acknowledge his loue and kindnesse, to bee thankfull for it; and when we shall be truly thankfull for a benefite receiued, it is an excellent meanes to moue the Lord to bestow a new blessing vpon vs: as we see, if a poore man shal receiue a small fauour at our hands, and shall be thankfull for it: we will say he is worthy to haue a good turne, it is

Phil. 4. 4. Ex. 18. 20.

well

well bestowed, I see he is thankefull for it: So when the Lord bestoweth a benefit vpon a man, and sees hee is thankefull for it, and speakes of it to the honour of God, the Lord is moued thereby to bestow another: but he that is vnthankfull for the old, is not worthy to receiue a new. Psl. 126. 1. Gen. 14. 19 Psal. 32. 21. Psal. 33. 1.

Hast thou receiued any speciall fauour, blessing, or benefit of God, know it is thy duty to bee thankfull for it, to acknowledge it, to speake of it, and to praise God for it. *Vse* 1. *Reioyce yee righteous in the Lord, for it becomes vpright men to bee thankefull.* It is a comely and most fit thing; and *Dauid* cals vpon his soule oft-times to performe this duty; *Praise thou the Lord, O my soule, & all that is within me praise his holy name: praise thou the Lord, O my soule, and forget not all his benefits.* Psal. 33. 1. Psal. 103. 2

And aboue all other mercies, let vs blesse God for his loue in Christ, for the pardon of our sinnes, as *Dauid* doth heere, and *Psalme* 103. *Forget not all his benefites, who gaue thee pardon of thy sinnes: and forgaue thee all*

*all thine iniquities:* And therefore let vs remember this duty, and thinke more seriously of Gods blessings and benefites bestowed vpon vs: the greatnesse of them, and number, and continuance of them; and so labour in some measure, to be thankefull vnto God; and especially for the pardon of our sinnes in Christ Iesus: And withall, let vs shew it in doing what good wee can vnto others.

*Vse 2.* Let vs shunne that foule sinne of vnthankefulnesse, to forget Gods blessings, and passe ouer his mercies: let vs not bee like the nine leapers, who not one of them returned to praise God; onely the poore Samaritan, finding himselfe cleansed, came to blesse God for it: So let vs take heed that wee bee not found in that number, who forget Gods fauours: the Lord hath beene good vnto vs, washed and cleansed our soules in Christs bloud; let vs returne vnto God, let vs confesse it to his glory; and with *Dauid* call on

on our ſoules not to forget his benefites.

It is a note of an vnthankfull heart to obtaine a benefite, and not to acknowledge it; praiſe is comely, and well becommeth the Saints of God: The want whereof taketh away the comfort and ſweete fruit of Gods bleſſing from vs. It is a great offence to bee vnthankefull vnto men, but farre greater to God, in whom wee liue, moue, and haue our being. And therefore let vs learne, that whenſoeuer wee haue obtained any fauour or bleſſing at Gods hands, bee it concerning this life, or the life to come. Let vs returne the calues of our lippes vnto him; and let vs neuer ſhew our ſelues more ready to aske, Then we are willing to praiſe the Lord when he hath granted the requeſts of our lippes.

*Doctr. 3.* Fruite of Faith to ſeeke the good of others.

It is a ſpeciall fruit of faith and true repentance, to conuey grace vnto others, to ſhew what God hath done for our ſoules, and to draw out the bleſſings which God hath

beſtowed vpon vs, to the good and benefite of others. The Prophet *Dauid* calleth all men vnto him, and maketh his ſpeech; *Come* (ſaith hee)
Pſa.66.16. *I will ſhew you what God hath done for my ſoule:* And the Elect are called veſſels of Mercy, becauſe they being themſelues filled with the mercy of God, they ſhould draw out the ſame, as good liquor, for the comfort of others. Saint *Paul* ſaith;
Pſal.116. Galat.3. 2.Cor.1.4. *God had mercy on him, that hee might ſhew mercy vnto others.* The child of
Eſa.38.19. God is not like vnto churliſh *Nabal*,
Luk.22.23 to ſay; *Euery man for himſelfe*, and keepe all for themſelues; but they bee pittifull and bountifull; yea, and (to their power) helpefull vnto others.

*Vſe* 1. This may ſeruc to comfort thoſe who haue beene carefull for the performance of this ducty, that haue beene carefull to make others partakers of the ſame comforts they haue reaped themſelues. It is a bleſſed thing indeed when men haue endeuoured to their power to benefite others,

others, to exhort them, to admoniſh them, to comfort them, and in all things to haue ſought their good. O what a wonderfull conſolation and comfort ſhall this be vnto vs when wee leaue this world, and goe the way of all fleſh, to remember wee haue ſought the good of others, *Daniel* 12. *ve.* 3. *They that turne many to righteouſneſſe ſhall ſhine as the Starres in the firmament*, Luke 12. 43. *Bleſſed is that ſeruant when his Maiſter commeth ſhall finde ſo doing*: We ſhall finde more comfort of heart, and ioy of conſcience, when wee depart this life, that wee haue beene faithfull in that litle committed to our truſt, and made others partakers of it, then if we had great aboundance of earthly bleſſings.

This may ſerue to reproue that common conceit in mens mindes, that ſo long as they do well themſelues, they need not care how others doe, whether they ſinke or ſwimme; and therefore they keepe all to themſelues, neuer ſeeke to be- *Vſe 2.*

nefite others, like a couetous and fooliſh *Naball*, part not with a bit to *Dauid*: So theſe keepe all for themſelues, by no meanes ſeeke to draw out the graces of God for the good of others. But it is impoſſible for any Chriſtian man or woman, who hath taſted truely of the mercy of God for his comfort, and the worke of grace, but hee muſt communicate the ſame to the good of others; and indeed they are neuer ſo profitable as then: As wee ſee ſpices though neuer ſo ſweete, are not profitable vntill they bee rubbed and chafed: And therefore let vs remember to practiſe this duety to helpe others, and to teach them, and communicate our knowledge, comfort, experience, and iudgement to the good of others.

Eſa. 38. 19.

*Doct.* 4. What doctrines Miniſters ought to teach.

When *Dauid* ſaith hee will teach, not his owne waies, but Gods waies; namely, how the Lord dealeth with penitent ſinners, wee learne what is that the Miniſters of the Word ought eſpecially teach to poore ſinners;

ners; namely, *The wayes of God*, that is, how God deales with poore ſinners; namely, that hee is moſt willing to embrace them, and to pardon their ſinnes, if they will vnfeinedly repent. Chriſt was exceeding plentifull in this kinde of teaching, howſoeuer hee did ſometimes pronounce iudgements to impenitent ſinners, yet it was his vſuall courſe to Preach Gods infinite mercy to all ſuch as would repent, to inuite them, and allure them to turne to God. Mat. 11. 28 Rom. 12. 1 2. Cor. 5. 18. 19.

Well then, this may direct all ſuch as the Lord hath called to Preach his Word, to take this courſe; that howſoeuer they may and muſt pronounce Gods iudgements againſt impenitent ſinners, yet they muſt Preach Gods infinit mercy in Chriſt to all that will repent; and ſhew how ready the Lord is to ſhew mercy, to them that confeſſe and acknowledge their ſinnes, bee weary of them, and deſire pardon: For ſure it is, that if there bee any ſparke of *Vſe* 1.

Reuel. 3. Luke 15.

grace in mens hearts, when they ſhall heare of Gods aboundant mercy in Chriſt, that the Lord ſtandeth at the doore and knocke, that the Lord is like the Father of the Prodigall childe, will meete vs in the mid-way. It muſt needes, if there be not a heart of ſteele, make our bowels erne, and for ſhame to ſeek vnto the Lord.

And it was *Pauls* manner to entreate men that they would bee reconciled to God, to beſeech them in his name, with loue and kindneſſe, with teares and prayers, to pray them, to entreate them, to beſeech his hearers: And wee ſhall finde, that churliſh, rough, and harſh dealing, great words, and thundering ſpeeches, bee not alwaies the beſt to win mens ſoules: But when wee ſhall with a milde and louing ſpirit intreat men, and beſeech them to repent and turne to God, it muſt needs affect them.

*Vſe 2.* It muſt ſtirre the hearers vp to a moſt carefull and attentiue hearing and

and listening to the word of God. For a man can not know the waies of God by nature: No, by nature wee conceiue of God as a terrible Iudge, and angry God, and flie from him as *Adam* did: and therefore wee had need to haue the word of God taught vnto vs, and bee instructed in the waies of God, how the Lord God hath shewed mercy vnto great sinners, and will to vs, if wee can repent, and seeke vnto him. For the Lord must draw vs by his mercy, else wee can not come at him.

---

*To the wicked: and sinners shall bee conuerted vnto thee.*

THat is, impenitent sinners, that liue in sinne, without repentance. Hence marke who had need to bee taught in the waies of God: namely, poore sinners, that liue and lie in sin, euen the lost sheep of the house of Israel; such as sit in darke-

*Doctr.* 5. Ignorant are to bee taught the waies of God. Math. 15.

neſſe, and in the ſhadow of death, ſuch as neuer heard of God, of faith, repentance, &c. Such poore ſoules had need to bee taught the waies of God.

*Vſe* 1. This may admoniſh all thoſe that be ſet ouer Gods people, magiſtrates & ſuch as haue power in their hands to prouide that ſuch poore ignorant people as want the meanes, may bee taught the waies of God. For as S. *Paul* ſaith, *How ſhall they call on him, on whom they haue not beleeued? How ſhall they beleeue on him, of whom they haue not heard? How ſhall they heare without a Preacher?* And, *where Prophecying failes, the people periſh.* And it is ſaid of our Sauiour Chriſt, that when hee ſaw the people, as poore ſheepe, hauing no ſheepeheard, hee had compaſſion on them, and his bowels erned towards them. Oh that the bowels of all ſuch as haue charge to looke vnto it, might erne for the poore ſoules of the land, to prouide for them the bread of life.

Ro. 10.14.

Pro. 29.18.

Marke 14.

*Vſe.* 2. The cauſe why men liue in ſinne, bee

bee ſo vile, wicked, and vncleane, is, becauſe they bee not taught the word and waies of God: it could not bee if they were taught and inſtructed, that they ſhould bee ſo vile and wicked, ſo ignorant, prophane, irreligious, and ſuperſtitious: But where viſions failes, the people muſt needs periſh.

And therefore thoſe that ſeek to take away Teaching and Preaching of the Word of God, of what ſpirits are they? *Dauid* hee thinkes it the onely way to bring men to God, to conuert poore ſinners: and therefore to take it away, to roote out the Miniſtery of the Word, and meanes of ſaluation, what is it elſe but to caſt away the ſoules of the people? to famiſh them, to pine them, and to ſtarue them. And therefore let vs pray to God with CHRIST, that the Lord of the Harueſt would ſend forth Labourers into his Harueſt. Math. 9.

2 Part of the verſe.

The ſecond part of the verſe ſhews the fruite of this duety, that *Dauid* will

will performe: namely, that heereby, by his doctrine, and by his example, many a poore ſinner ſhall be conuerted vnto God.

*Doctr. 6.* Conuerſion of a ſinner is Gods worke.

In that *Dauid* heere promiſeth to himſelfe this vſe and fruite, that hee ſhall bee by his Preaching and example, a meanes to bring others to God. Hence wee may learne a gracious comfort for all godly Miniſters of the Word, who labour both by life and doctrine to win others; that if they ſhall be païnefull in teaching, and carefull to liue a godly life, they ſhall certainely finde the bleſſing of God vpon their labours, to the conuerting of ſinners, and ſauing of ſoules. *If I had ſent theſe Prophets, and if they had ſtood in my counſell, and declared my waies vnto my people, then they ſhould haue turned them from their euill waies and from the wickedneſſe of their inuentions.* Ier. 23. 22.

Where the Lord ſhewes that all ſuch as be the true Prophets of God, ſtand in his ſteed, teach his waies, they ſhall ſee the bleſſing of God vpon

vpon their labours: And the cauſe why men conuert not ſoules, is, becauſe they were neuer ſent of God, and doe not teach Gods waies, and ſtand not in his ſteed: or elſe becauſe, though they teach the truth, yet their liues be vile and wicked; they plucke downe with one hand, that they build with the other, and deſtroy that in life, which they teach in doctrine.

Hence marke the reaſon why ſo many great and learned men, of excellent gifts, wit, and learning, doe not conuert many ſoules vnto God: Becauſe, they either teach not Gods waies, but their owne waies, their wit, eloquence, and deuices; or elſe, though they teach well, yet they liue ill, and ſo cauſe their doctrine to bee leſſe regarded, and weaken the power of it by their ſinnefull life: And it pleaſes God in his great mercy, to vſe the labours of his poore ſeruants, who dare not ſpeake their owne word, nor ſeeke themſelues, but Gods word, in plaine euidence and *Vſe* 1.

and ſimplicity, and liue according to their teaching, the Lord doth bleſſe their labours for the conuerſion of ſinners, and ſauing of poore ſoules.

*Vſe.* 2. It might admoniſh all thoſe, who either teach their owne waies by painted eloquence, toyes, or tales; or elſe though they teach the truth, that they ioyne with it a godly life, elſe they may teach long enough ere they do any good; and if they would conuert ſinners, let them firſt bee conuerted, *When thou art conuerted ſtrengthen thy brethren*; And let no ſuch careleſſe Miniſters wonder that God giues no bleſſing to their labours, ſeeing they faile either in teaching Gods waies truely and plainely, or elſe in life they liue wickedly and offenſiue.

Luke 22.

VERSE.

## VERSE XIIII.

14 *Deliuer mee from bloud ô God, the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy righteouſneſſe.*

IN this verſe, yet once againe, *Dauid* returnes to intreate for mercy and fauour at the hands of God, that hee would pardon his great and grieuous ſins, yea his bloudy ſinne: and that God would in mercy deliuer him from that puniſhment which was due vnto him for the ſame, for hee intreats the Lord to deliuer him from bloud, that is, his heynous and capitall ſinne of murder, and ſhedding that innocent bloud of *Vrias* his faithfull ſeruant, and many others with him, ſo alſo the puniſhment due vnto it.

*Dauid* cannot ſatisfie himſelfe in ſeeking mercy for his ſinnes.

2. Sam. 11.

This verſe containes two parts, firſt, a requeſt with great earneſtneſſe

Parts of the verſe.

neſſe to God for deliuerance from his grieuous ſinne, *Deiuer mee from bloud.* Secondly, a reaſon to moue the Lord thereunto; namely, taken from the glory of God, which hee will ſhew forth: *And my tongue ſhall ſing ioyfully of thy righteouſneſſe.*

In the petition, firſt marke what is the requeſt; namely, that God would deliuer him from bloud: that is, a moſt cruell and bloudy ſinne of ſhedding the innocent bloud of many of his Subiects. Secondly, the manner of his requeſt, *O God, thou that art the God of my ſaluation*, that hee prayes to God now with faith, aſſuring himſelfe, that vpon his repentance God was now reconciled vnto him: and though he had ſinned grieuouſly, yet not cleane fallen from grace; but ſo, as ſtill hee could call God, his God, and the God of his ſaluation.

*Deliuer*

*Deliuer mee from bloud.*

THat is, from the punishment which is due vnto me, for shedding the innocent bloud of *Vrias* and the rest, which were slaine with him.

We must obserue that which hath beene taught before; namely, that *Dauid* prayed often and earnestly vnto God for the pardon of his sins, he could not at one or two petitions obtaine it, but is faine to pray againe, & againe for pardon. Hence wee learne that murder and shedding of innocent bloud is a most horrible sinne; and hee that is guilty of bloud it will wound his conscience, it will make him to quake and tremble at Gods vengeance, which pursues him, vnlesse hee repent, as in *Cain*, after hee had slaine his brother, and the Lord had brought him to a sight of his cruell murder, hee cries out, that his sinne is greater then could bee forgiuen, and that euery one that meetes him

*Doctr.* 1. The heynousnesse of the sin of muder.

Gen. 4.

him would kill him, ſuch is the conſcience guilty of murder, it can finde no reſt, no eaſe, in company, or alone, in any thing, but torment of conſcience till God giue grace to repent.

Neither may wee thinke that this guilt and terrour of conſcience commeth through the guiltineſſe of the Law, ſhame of the world, or feare of puniſhment; For let a ſinner haue ſecurity giuen him from all Law, and freedome from all puniſhment, yet a Murderer ſhould neuer bee quiet, his conſcience would euer trouble and torment him, yea and follow him vp and downe in all places and open his owne mouth to bewray himſelfe. Thus is Gods iudgement vpon them that ſhould feare all things, who will not feare him that made all things. If a man had all the pleaſures that heart could deſire, yet can they giue no true comfort and contentment when the conſcience is guilty of horrible ſins: And albeit for a time the conſcience

science of carnall men that neuer truely repented of their sinnes, seemeth to be at rest, yet it is as a wilde and sauage beast, which lying a sleep seemeth tame and gentle, but being raysed and rouſed vp flyeth in a mans face. *Gen.* 42. 11.

Seeing murder and shedding of innocent bloud is so horible a sin, so odious and execrable, so fearefull and damnable, how should it make all men shun it, and bee affraid of it, neuer to embrue their hands in the bloud of any man, for bloud will haue bloud: *Who so sheddeth mans bloud, by man his bloud shall bee shed, for in the Image of God made hee him:* And this was one speciall thing which moued *Dauid* to intreate the Lord, not onely to pardon his bloudy sinne of killing *Vrias*, but also that hee would not punish him, and bring his vengeance vpon him, and his children after him, for shedding of his bloud. Well then, abhorre this fearefull sinne of murther, for bloud will haue bloud, and will cry

*Vse* 1.

Gen. 9. 6.

for vengeance to heauen. And heere wee are to bewaile our ſinnefull times, that ſhedding of bloud is not puniſhed more ſeuerely: wilfull murther is winked at, and made but a mony matter; *Yea (ſaith the Lord) becauſe of oathes the land ſhall mourne*; ſo for murder it ſhall mourn. Well, let vs beware of this foule ſinne of murder, and ſhunne all occaſions that tend to it, as hatred, deſire of reuenge, quarrelling, fighting, &c.

Ier. 23. 10. Hoſ. 4.

*Vſe 2.* If it bee ſo heynous and horrible a ſin to ſhed the bloud of the body, and to kill the body.: if murdering of the body bee ſo heynous, what ſhall become of ſoule-murderers, that ſhed the bloud of poore ſoules? It is ten thouſand times more grieuous, as the ſoule is far more worth then the body: and if he ſhall periſh, & is worthy to die that murders the body; how much more is he worthy to die, that ſheds the bloud, not of one, but of many a poore ſoule? And ſuch be all thoſe, which either teach not

Ezech. 3.

not the word of God at all, or teach it negligently, they bee ſoule-murderers, and ſhall giue a fearefull account for it one day.

We ſee that no man, though neuer ſo great, can go free frō Gods iudgement for murder; *Dauid* was a great King, a man that was aboue all mens Lawes, yet the conſcience of his ſin accuſed him, and hee could haue no reſt till he had got the pardon of it: So as we ſee the great force of mans conſcience, though hee could eſcape all the iudgements of men, yet conſcience will accuſe til God do cleare him: And this wee may ſee in many men, who being guilty of this ſinne, though they haue by money or friends got pardon and freedome by the Law of man, yet if God touch them for it, they can neuer haue peace, till they haue bewailed this ſin, and got the pardon from God: but ſome of them euen pine and languiſh away, and neuer looke vp all their daies, ſuch is the conſcience of murder and ſhedding innocent bloud,

*Vſe 3.*

Eſa. 66. 24. Mark. 9. 44 Pſal. 29. 3. 4. 5. 7.

bloud, that hee may flie a thouſand miles, he may be a great man, a king, that no man dare call him to accompt, yet hee caries that in his boſome which will dog him, and purſue him, neither ſhall hee finde reſt, till hee haue repented, and be reconciled to God by the bloud of Chriſt Ieſus.

*Doctr.* 2. God hath mercy for ſuch as ſeeke mercy.

Heere is matter of comfort for ſuch as haue beene great and grieuous ſinners, notorious wicked liuers, that if they can repent, be humbled, bewaile their ſins, beg pardon, the Lord will ſhew them mercy: *Dauid* heere found fauour for the pardon of his bloudy ſinnes, Adultery and Murder, vpon his true repentance: So *Peter* for his grieuous and heynous ſinne, and *Mary Magdalene*, out of whom went ſeuen deuils, was ſaued: *Lot* though he committed inceſt with his owne daughters yet found fauour at Gods hands, ſo as wee ſee great ſinners, if they can repent, ſhall finde great mercy.

Luk. 8. 2.

This

This is warranted from the Lords owne mouth, *Esay* 1. 18. *Though your sinnes were as crimson, they shall be made as white as snow, though they were red like scarlet they shall bee as wooll:* And againe, *Esay* the forty foure chapter, and two and twentieth verse, *I haue put away thy transgressions like a cloud, and thy sinnes as a mist.* Esay 33.24. and Esay 43.25. Ier.31.31.

Let euery one of vs listen to this doctrine; hast thou beene a notorious wicked liuer, a miserable sinner, a common drunkard, a filthy liuer, a most notorious blasphemer, a theefe, or robber? Hast thou hated and persecuted Gods Ministers, and his deere children, and contemned the blessed Gospell of Iesus Christ? Well, loe if thou canst truely repent, confesse thy grieuous sin, bewaile it, cry to God for mercy and pardon of it, the Lord will shew thee mercy; so as no sinne, though neuer so great, can seuer thee and cut thee off from mercy, if thou *Vse* 1. Esay 1. 16. 18.

haſt grace to repent, and begge the pardon of it: And therefore though thy ſins haue been many and great, adultery, murder, &c. take heed thou deſpaireſt not with *Cain*, to ſay, *my ſinne is greater then can bee forgiuen:* but repent with *Dauid*, and God will pardon it.

*Vſe 2.* Let no man preſume heereupon to ſinne, becauſe God will pardon great ſinnes: for as it is true that God will pardon great ſinnes, when men repent truely of them, ſo without repentance, there is no pardon of the leaſt ſinne; and if thou ſhalt wittingly and willingly ruſh into great ſinnes, it is a great doubt that thou ſhalt neuer or hardly get out of them: Hee that ſinnes becauſe God is mercifull, doth abuſe his mercy, and then his mercy ſhall be turned into iudgement: Gods mercy ſhould lead vs to repentance, and not make vs bold to ſinne. Rom. 2. 4.

*Doctr.* 3. The puniſhment Seeing *Dauid* prayes and intreats the Lord, not onely to deliuer him from ſin, but alſo from the puniſhment

ment due to his ſinne, that curſe of God which was due to his grieuous ſinnes of adultery and murther, as the Prophet told him, becauſe hee had done this euill, *The ſword ſhould neuer depart from his houſe, and his owne ſonnes ſhould defile his wiues.* We learne in regard of Gods fearefull iudgements, plagues, and puniſhments that attend and waite vpon ſin, to bee affraid to commit ſinne againſt God, for ſure it is, that the curſe followes ſinne, and as ſinne growes, ſo growes the curſe, For the Lord is a iuſt God, and muſt needes puniſh the tranſgreſſours of his Law: And although he take not his louing kindneſſe from them, neither ſuffer his truth to faile, yet hee will viſite their tranſgreſſions with the rod, and their ſinnes with ſcourges, as wee may ſee heere by the example of *Dauid*, of the people of Iſrael, *Iudges* the fourth chapter, the firſt and ſecond verſes: of *Miriam*, *Numb.* 12. of *Salomon*, *Aſa*, *Iehoſaphat*, *Ioſiah*, *Hezekiah*, *&c.* If

of ſinne ſhould terrifie vs from ſinning. 2. Sam. 12.

then wee breake his Statutes and keepe not his Commandements, when hee ſearcheth with lights and findeth out our ſinnes, we muſt with *Achan* giue the glory to God and make confeſſion vnto him; we muſt pronounce righteouſneſſe to belong vnto him, and vnto our ſelues open ſhame and confuſion of face for euer.

*Vſe* 1. Well then, let vs remember this, if wee ſinne, certainely the Lord will plague vs, and puniſh vs, either in our body or ſoule, goods, or good name, wife, or children, the Lord will find vs out, wee cannot eſcape his iudgement, wee cannot hide our ſinne from him: if men could bee perſwaded of this, oh! they would bee affraid to lie in ſinne, if they thought God were a iuſt God to puniſh them and plague them for their ſins: how dareſt thou ſinne if thou couldeſt bee perſwaded of this, that God will certainely plague thee? Indeed the mercy of God ſhould make vs loath to ſinne, but

but if that will not, yet let his iuſtice terrifie and fright all ſecure and careleſſe ſinners.

Let no man ſooth himſelfe to thinke hee ſhall eſcape. If any man heare the curſes of Gods Law againſt ſin, and ſhall bleſſe himſelfe in his heart, ſaying, I ſhall haue peace although I walk after the ſtubbornneſſe of my heart, then the Lord will not bee mercifull to that man, but the wrath of the Lord, and his iealouſie ſhall ſmoake againſt him, and hee ſhall bring vpon him euery curſe writtē in this Law to root him cleane out; *I will viſite thoſe that bee frozen in their dregges, and ſay in their hearts, God will neither do good nor euill;* and if neither the mercy of God will moue vs, nor his iudgements make vs afraid to commit ſinne, our caſe is fearefull and damnable. *Vſe. 2.* Leu. 26, 14 *Note.*

Laſtly, ſeeing God chaſtneth his owne children, when they offend: then it muſt needes follow, that the wicked, which are none of his, ſhall not eſcape his reuenging hand: If *Vſe 3.*

the

the Lord be ſo ſeuere againſt ſin and ſinners, that hee will not ſpare, no not the ſins and falles of his owne deare children, beeing of his owne houſhold, and Citizens of his owne Kingdome, and the members of his owne body; if the Lord do deale ſo ſharpely with theſe, Oh how heauy will he lay his iudgements vpon the wicked? 1. *Pet.* 4. 17. 18. *The time is come, that iudgement muſt beginne at the houſe of God: If it firſt beginne with vs, what ſhall bee the end of them, which obey not the Goſpell of God? And if the Righteous ſcarcely be ſaued, where ſhall the wicked and ſinner appeare?* But God correcteth the godly in mercy, the wicked in wrath; The one as a louing father, the other as a iuſt iudge. O that all wicked and vngodly men would lay this to heart, and know that aſſured iudgement is reſerued for them at the great day of the Lords generall Aſſiſes, when they ſhall, will they, nill they, pleade guilty at Gods Barre, where the Regiſter Booke of all their actions,

ſhall

ſhall be brought forth, and they ſhall receiue according to their workes.

In that *Dauid* ſpeakes in the plurall number *Deliuer mee from bloud*, that my moſt hainous, horrible, and cruell ſin: hee doth not mince it or leſſen it, but ſets it out in his colours, a bloudy ſin, a monſtrous ſin; therefore in true repentance and confeſſion of our ſins wee muſt labour to aggrauate them to the full, to ſet them out, to make them appeare as vile and filthy as we can: for thereby we ſhew our griefe and hatred for them.

*Doctr.* 4. True note of a penitent to aggrauate his ſinne.

This condemneth moſt men, who when they are told of their ſinnes, do ſeeke to leſſen and excuſe them, to make them little ſins, or no ſins, if they could well; it is a ſigne of a naughty heart, as we ſee in *Saul*, who would not confeſſe his ſin, but excuſed it, it ſhewes men are not humbled nor grieued, haue no hatred of it: But if we do truely ſee the loathſomeneſſe of ſin; Oh wee would aggrauate it, yea ſpeake as badde as wee

*Vſe.*

1. Sam. 15.

we can of it, and not excuſe it in any caſe: the ſecond thing in the petition is the manner of it; namely, that hee doth pray in faith and affiance of Gods mercy, for he praies vnto God and deſcribes him to be the God of his ſaluation, becauſe hee put all his affiance in Gods mercy for ſaluation, and acknowledgeth it to be the gift of God.

*Doct.* 5. Faith required in prayer.

In that *Dauid* thus prayeth for the pardon of his ſins, with faith and affiance. We learne, that if we deſire to obtaine our requeſts, wee muſt pray to God with faith, and affiance in Gods mercy: for at the ſame time, that God toucheth a poore ſinner to mourne for his ſins, and to repent, he giues him faith to pray to God, with affiance for pardon and ſaluation: So then wee ſee whatſoeuer we aske at Gods hands we muſt aske in faith; *If any lacke wiſedome, let him aske in faith and wauer not, for hee that wauers, can haue no hope to obtaine at Gods hand.*

Iam. 5. 6. Heb. 11. 6.

Whoſoeuer doubteth whether God

God will grant his requests, or not, can neuer pray for any thing earnestly and effectually. This our Sauiour teacheth, *Mar.* 11. 24. *Whatsoeuer yee desire when yee pray, Beleeue that ye shall haue it, and it shall bee done vnto you.* And none can haue this assurance, that God is ready to heare them and to grant their requests, but onely the faithfull, who haue first this assurance, that their sinnes are pardoned, and that they are reconciled vnto God in Christ Iesus.

How should this moue vs all to labour to get sauing faith, that so we might pray in faith, and obtaine our requests, pardon of sins, wisedome, the gifts of God spirit, &c. For hee that comes in vnbeleefe, can looke for no mercy at Gods hands: And therefore the prayer of many vnbeleeuers, ignorant soules (alas) they bee but babblings, and can doe no good: O then let vs labour to bee able to say; My God, giue mee this or that. *Vse* 1.

This must teach vs to moderate *Vse* 2.

our

our desires and take heed wee aske not any thing that is not warranted by the word, for vnlesse it be warranted by the word, wee cannot haue any assurance hee will heare vs: for there is no faith without the word, and therefore when wee shall aske things at our lust and pleasure, it is iust with Almighty God not to heare vs.

*Doctr. 6.* Praise of our saluation properly belongs to God. Ro. 6. *vlt.*

When *Dauid* cals the Lord, *My God*, and, *the God of my saluation.* He acknowledgeth that saluation, pardon of his sinnes, life, and all good things come from God, and are his gracious gifts in Christ.

It is hee who at the first gaue vs life, when wee were starke dead in trespasses and sinnes. It is he againe that keepes our soules in life: If we fall, hee rayseth vs vp: when wee wander, hee recalleth vs from iudgements past, present, and to come, hee hath, doth, and will deliuer vs; so that hee may well bee called, *The God of our saluation.*

*Vse 1.* Let vs then acknowledge this, that

that all the good things wee inioy, the fauour of God, pardon of our ſins, iuſtification, ſanctification, redemption,&c. all theſe are the free mercy and gifts of God in Chriſt, and then wee ſhall learne to depend on God for the comfort of this life: for if wee know God hath giuen vs Chriſt, and deliuered vs from ſinne,death,and hell: how then can hee deny vs the leſſer things for this life? Rom.8.32.

Seeing ſaluation is the gift of God, we ſee that the Doctrine of the Papiſts is erronious, who teach men, that they may merite ſaluation and mercy at Gods hand, pardon of ſin, ſaluation and life eternall: *Dauid* acknowledgeth it to be the free gift of God: and therefore let vs abhorre their doctrine,and our goodneſſe,or worthineſſe, and acknowledge that all wee may enioy for ſaluation it is the free and vndeſerued fauour of God in Chriſt Ieſus. *Vſe* 2. Rom. 6. Dan. 9. Iob 42.6. Epheſ.2.

*Dauid* hee felt now the heauy weight of Godsanger which preſſed him

him downe exceedingly, and brake his heart; yet withall, hee felt the mercy of God, which made him bold to go to God for pardon, so that hee could call him, my God, Wherin we may note the difference of Gods children from infidels that haue no faith: the child of God although he be touched at the quick, with the feeling of Gods displeasure, yet he can by faith go to his Father, and make his moane vnto him: But a wicked man that hath no faith in Christ, he conceiueth nothing but Gods anger and iudgement, and therefore flies from him, and cannot giue one rap at Gods mercy seate, cannot for his life cry, *My God*, and *my Father*: but is faine to run from God, and so, in time, to dispaire, as *Cain* and *Iudas*.

*Note.*

*And my tongue shall sing of thy righteousnesse.*

THese words containe in them the reason of his request; as if he should

ſhould ſay: If thou ſhalt, O Lord, pardon my ſinne, and in mercy deliuer me from the curſe and puniſhment due to me for them, my tongue ſhall be a Preacher and publiſher of thy mercy vnto others; *And my tongue ſhall ſing of thy righteouſneſſe,* By righteouſneſſe is not meant here, the iuſtice of God, whereby he takes vengeance for ſinne: but by righteouſneſſe is meant the mercifull dealing of God in keeping promiſe with all repentant ſinners, in pardoning and remitting their ſins, and receiuing them to mercy.

It is impoſſible for any man or woman, who haue truely taſted of Gods mercy in Chriſt for life and ſaluation, to keep it in as it ſhall not breake forth and appeare: but hee that hath his heart affected with Gods mercy in Chriſt, it will vntie his tongue to ſpeake of it, and to praiſe God for it. As it is not poſſible to keepe fire ſo cloſe, but it will ſmoke and flame in time: So the feeling of Gods loue can not but break

*Doctr. 7.* Gods mercies muſt vntie our tongues to praiſe him. Luke 22. 1. Chro. 19 Acts 11 18 1. Theſſ. 2. 19.

out and appeare to the good of others.

Well, by the rule of this doctrine, wee may see that very few haue their hearts affected with the mercy of God in Christ, because they seldome or neuer take occasion to speak of it, and to prayse God for it. The poore Leaper finding himselfe to be cleansed, came to praise God for it: and *Naaman* would giue *Elisha* a reward; but our hearts haue no comfort in it, therefore we open not our hearts to praise God.

Luke 17.

---

*And my tongue*

MArke how *Dauid* speaks, that as in heart he will blesse God, so in words he will praise him.

Of all the parts of mans body, the tongue serueth to honour God, and to praise him: that serueth to vnfold the truth of God, to blesse him, to praise him, and to instruct others.

Iames 3.

Well,

Well, ſeeing that God hath of all members of the body, ordained the tongue to be that member whereby we ſhall honour and praiſe him; let vs gouerne our tongue ſo, as it may ſerue to open his will, to praiſe and bleſſe him, to ſpeake of his wonderous workes: let vs vſe it well in prayer, in ſpeaking of Gods mercy and iudgement, to inſtruct others: and in any caſe let vs ſet a watch before our mouthes, that we ſinne not in ſpeeches; *If any man ſin not in his tongue, hee is a perfect man.* Iames 3.

## *Of thy righteouſneſſe.*

HEe cals Gods faithfulneſſe and truth in keeping promiſe to repentant ſinners; *His righteouſneſſe:* wherein note a wonderfull comfort to all repentant ſinners, that God auoucheth he ſhould be vniuſt, and vnrighteous, if hee ſhould not giue them mercy and pardon when they repent: ſeeing hee hath tied himſelfe by

*Doctr.* 8. Godsrighteouſneſſe what.

*Note.*

by his promiſe: ſo as if he ſhould not ſhew them mercy, hee ſhould be vniuſt, and deny himſelfe, and be no God.

*Vſe.* Well then, let this prouoke euery man to repent, and turne to God: for if thou doſt bewaile thy ſinnes, and begge pardon, thou maiſt challenge it at Gods hands, vrge him with his promiſe, and hee can no more deny thee mercy, then hee can deny himſelfe: for he ſhould not bee iuſt in his promiſe, if hee ſhould not pardon repentant ſinners. And this me thinks ſhould be a wonderfull inducement to moue all ſinners to repent, ſeeing the Lord is true of his word, and can not deny thee mercy, vnleſſe hee ſhould deny himſelfe, and ſo be vniuſt, which is impoſſible: for hee is true of his word.

## VERSE XV.

15 *Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.*

*Dauid*

DAuid hauing ſundry times prayed, & preferred many requeſts to God for grace and mercy for pardon of his ſins; in the 13. 14. verſes he vſeth a reaſon, drawne from his thankfulneſſe, which he wil ſhew vnto God, in laboring to ſet forth his glory, in being a faithfull and zealous Preacher of Gods mercy vnto others, to draw them to God.

But heere in this 15. verſe, *Dauid* finding and feeling his mouth, as it were, ſtopped, and his lips tyed vp by reaſon of his ſins, & the feeling of Gods anger, entreateth him to open his lips againe, and to giue him matter of praiſe and thankes-giuing.

*Open thou my lips.*

AS if hee ſhould ſay, O Lord, I confeſſe that my ſins, and the great griefe I haue conceiued for them Senſe of the words.

them, by the ſenſe and feeling of thy diſpleaſure, hath ſtopped my mouth, ſo as I am not able to Preach thy mercy, and to praiſe thee as I deſire: Now then I beſeech thee Lord, to take from mee that ſorrow and extremity of griefe, pardoning my ſins, and receiuing mee into fauour, that I may haue matter miniſtred vnto me to praiſe thy name for the pardon of my ſins, deliuer mee from thy wrath, and eternall damnation.

*Doctr.* 1. Sin takes away the vſe of the tong, that man cannot ſpeake as hee ſhould.

So long as the conſcience doth accuſe for ſin, and men are not aſſured of Gods loue in Chriſt, poore ſoules, they can not ſo much as once open their mouthes, and moue their tongues and lips to praiſe God with any ſound comfort: For how can a condemned man do this, that can find nothing but hell in his conſcience, and trouble of minde? No, the ſin, and griefe for ſin, and feare of Gods wrath, will ſtop the mouth. Let any man take triall of his owne heart, and hee ſhall find this true by his owne experience, that the guiltineſſe

neſſe of ſin, and accuſation of conſcience for feare of Gods anger, will ſtoppe a mans mouth, ſo as he ſhall not be able to open his mouth with comfort to praiſe God.

Yea, though a man bee elected called, ſanctified, the deere child of God, a ſound Chriſtian, yet when he ſhall fall into ſin, adultery, murder, &c. when the poore conſcience is now vpon the racke, he ſhall feele a hell for the preſent, he ſhall find his mouth ſtopped; ſo as where he could before praiſe God thankfully, and comfortably, and call on his name: yea, he would be a meanes to ſtirre on others, yet after the committing of ſinne, and accuſing of conſcience, he ſhall find his lippes tied vp, and his mouth ſtopped for the preſent time: no power, nor will, to praiſe God: No, but this will ſound often and lowd in thy eares; *What haſt thou to do to declare my ordinance, and to take my Name into thy mouth?* So that a poore ſinner in diſtreſſe, and feeling the conſcience to accuſe for ſome Pſalm. 50.

ſin, and fearing Gods diſpleaſure, ſhall feare euen to name and mention the name of God.

*Vſe* 1. Seeing this is the wofull and bitter fruit of ſin, againſt knowledge and conſcience, euen to ſtop our mouths, and to tie vp our tongues, ſo as wee ſhall not be able once to open our lips to praiſe God with cõfort. How ſhould this make vs exceeding afraid of ſin, to commit it, to be affraid of offending *God*, & wounding our conſciences; ſo as we ſhall not dare to name the name of God. We ſee they which be neere to the King, or great perſons, if they know any thing that doth offend them, ſo as they ſhall not endure in their preſence, they will bee carefull to ſhun and auoid it. Well, ſinne is of that nature, that it will make vs afraid once to name the name of God, and aſhamed to come before him, and quake to call vpon him.

*Vſe.* 2. If thou canſt now call vpon God with comfort, and praiſe him cheerefully with peace of conſcience: Oh make

make much of it, and take heed of ſinne and diſobedience, for that will be a meanes to ſtop the mouth of thy conſcience, and make thee that thou ſhalt not be able to open thy lips to praiſe the Lord.

Wee ſee heere, that all the praiſes that wicked men offer vnto God, they bee but as deſperate ſongs of a condemned man: as if one arraigned and condemned of treaſon, ſhould ſing and make himſelfe merry when hee is at deaths dore, it is but mad mirth: *Is any man merry, let him ſing Pſalmes? Is any man ſad, let him pray?* So then, ſeeing wicked men liue in ſin, in danger of Gods vengeance, hell, & damnation, it were better for thē to weepe and wring their hands, as *Howle and weepe yee rich men.* So if wicked men knew all, and ſaw Gods vengeance hanging ouer them, hell fire gaping for them, and the deuil leading them blind-fold to the place of perdition, they would change all their mirth into lamentation and mourning: for ſo long as thou liueſt in

*Vſe 3.*

Iames 4.

Iames 4. 9.

in ſinne, without aſſurance of Gods mercy in Chriſt, alas thou haſt no power to open thy lips, or to moue thy tongue to praiſe God.

*Doctr.* 2. No ability in man to performe any good.

If *Dauid* could not of himſelfe open his lips to praiſe God, but the Lord muſt vnlocke them by the key of the Spirit, and put his finger into his mouth, and ſay *Ephata*: hence we learne that it is not in the power of man to keep the law of God, to merit heauen and ſaluation by his owne goodneſſe and merites: for if a man haue not this power, ſo much as to open his lips, how much leſſe to performe the whole Law, and ſo to merit heauen and ſaluation? No, a man cannot of himſelfe thinke a good thought, but the Lord muſt worke both will and deed.

*Vſe* 1. It ſerues to pull downe the pride of mans heart: for by nature we are giuen to think wel of our ſelues, to admire our owne goodneſſe and worthines, & our owne gifts, as though we could do great matters; and yet (alas) fooles that we be, we are not able

able to open our lips, but by the help of God; but if God haue giuen thee any gift, or power, to doe or speake well, bee not proud of it: *What hast thou that thou hast not receiued?* Oh then why art thou proud of it? Well, let vs acknowledge whence wee receiue all, and giue God the glory.

It condemnes the erronious doctrine of the Papists, who so much iustifie mans free-will and goodnes, that he being but helped by grace a little, is able to keep the Law, yea to merit saluation and life eternal;: But if thou canst not by thy own power, so much as moue thy lips, or open thy mouth; how can they with all their goodnesse, keep the Law, and so merit saluation? *Vse 2.*

Seeing the motion of the lips, and so of the whole body, is of God, and no man can speak a word but by the power of God, not say, *Christ is the Lord*, but by the power of the Holy Ghost; *Yea in him wee liue, moue, and haue our being:* Oh then! how should wee bee most carefull to speake and do: *Vse 3.* Acts 27. 1. Reg. 13. 4

do, so as God haue glory; for vnlesse the Lord giue thee power, thou canst not moue thy finger, nor thy tongue, nor once open thy lips, if the Lord deny thee this fauour, and with-hold his power, as in that wicked *Ieroboam* when hee would haue slaine the Prophet of God, for crying against his sinnes, the Lord smote his hand, so as it withered, and hee could not pull it in againe. Well, let vs all take heed how we speake, and abuse our tongues, least the Lord in iustice make them cleaue to the roofe of our mouthes for the same.

2 Part of the verse.

The second part of the verse containes a solemne protestation of *Dauid*, that if the Lord shall thus shew him mercy in pardoning his sin, and receiuing him into fauour againe, that then he will be most willing & ready to praise God, and to publish his mercy and goodnesse, whereby the Lord shall reape much glory.

*Doctr.* 3. Thankesgiuing a necessary duty.

Heere we see, what is that God requires at our hand for all the mercies hee bestowes vpon vs; namely, praise

praiſe and thankeſ-giuing, that wee ſhould ſpeake of Gods mercies, ſeek to honour him and to bee thankefull for his bleſſings, this *Dauid* ſhewes more plainely? *What ſhall I giue vnto the Lord for all his benefits? I will take the cup of ſaluation, and call vpon the name of the Lord.* Where hee ſhewes that all that God lookes for at our hands is Praiſe and Thankes-giuing: ſo the Lord himſelfe hauing rehearſed his great bleſſings vnto his people, ſaith thus: *O Iſrael, what doth the Lord thy God require of thee, but to feare him, and to loue him, and to walke in his waies?* where he ſhews wherin ſtands our true thankfulneſſe; namely, not onely in word to acknowledge his mercy, but in life to feare him, loue him, call vpon him, truſt in him, and keep his commandements. Pſ. 116. 13. Deu. 10. 12

*Vſe* 1. Seeing this is all the Lord requires for his great and continuall bleſſings and mercies, for ſoule and body, namely thankefulneſſe, acknowledging his loue and mercy, and praiſing him for the ſame, let vs labour with

our

our owne hearts to giue the Lord praiſe, to acknowledge his mercy and goodneſſe beſtowed vpon vs, *It is a comely thing to bee thankefull.*

Pſ.103.1.2
Pſal. 33.1.

And that we may the better be ſtirred vp to performe this worthy duty of praiſing God; let vs conſider both the greatneſſe and continuance of Gods bleſſings beſtowed vpon vs, as *Dauid* did, *Forget not all his benefits who gaue thee the pardon of thy ſins, &c.* ſo let vs bethinke our ſelues of Gods loue & mercy to vs: Firſt, in electing vs to be the ſons of God, in deliuering vs from hell and damnation, in redeeming vs by the death & bloudſhedding of his owne Son, in preſeruing vs frō ſo many dangers, in feeding vs and cloathing vs; and all the reſt of his bleſſings for this life, and that which is to come: oh! if we could thus bethinke our ſelues of the number, greatneſſe, and continuance, of Gods mercies, how could wee be ſo vnkind to forget, or to be vnthākful for his bleſſings: we ſee if a friend do vs a pleaſure, though it bee but a meales

meales meat, we will be thankfull for it, speake of it; but if hee shall be a meanes to saue our life, from sword, fire, water, or the like, oh thē we will go on our hands & knees to do him good. Well, God is our best Friend, and wee are most beholden to him, yea more then to all the world; and therfore let vs labor with our owne hearts to be thankefull: and because many can skill to giue God thankes in words, and with their lips, let vs know it is not enough in words to blesse God, and say, *Thankes bee to God:* But wee must labour in life to shew our thankfulnesse, when as we labor to honor God, when as we seek to do his will and to serue him, and are loath to offend so mercifull and bountifull a God. For if a man shall make shew in words that he is thankefull, and yet liue in sin, there is no thankful heart in him. And that we may the beter be stirred vp to do this, let vs know there is no better way to moue the Lord to continue his loue & mercy vnto vs, then when we

we do freely acknowledge his mercy, and are thankfull for it: as we see, if wee giue a small thing to a poore body, if they be thankfull to speak of it, and to confesse it, it will prouoke vs to do them greater fauours, and say alas, hee is thankefull, it is well bestowed on him, he is worthy of a better turne: So as to bee thankefull for one good turne, is to craue another; and therefore let vs remember this duety, it is comely, it is all the Lord requires, and it is the way to procure a new mercy at Gods hands.

*Vse 2.* Let vs take heed of that foule fault of vnthankfulnes when as men can bee content to deuoure Gods mercies from day to day, and neuer giue him any thankes: like the Sow vnder the tree, eates the acornes, and neuer lookes whence they come: So many wicked men deuoure the mercies of God, and neuer open their mouthes, like the nine Leapers, whereof not one returned backe to praise God. *Luke 17.*

The

The causes of vnthankfulnesse, first, men consider not the greatnes, number and continuance of Gods mercies; and therefore they thinke themselues more beholden to a naturall man for a meales meate then to God for all his mercies.

Causes of vnthankefulnesse. 1

Secondly, forgetfulnesse of his mercies, when men let them passe away and neuer bee affected with them.

2 Psal. 103. 2

Thirdly, the hardnesse of mans heart, which is not touched nor affected with the great blessings of God.

3

Well, let vs beware of this sinne, which is so odious that the heathen men would rather be accused of any sinne, then this sinne of vnthankfulnesse.

Secondly, by vnthankefulnesse wee depriue our selues of many other mercies: for as thankfulnesse for an old is the beginning of a new; so vnthankfulnesse for an old fauour is the next way to depriue vs of a new.

## VERSE XVI.

16 *For thou desirest no sacrifice, else would I giue it thee, &c.*

DAuid hauing professed that it was his earnest desire to honour God, to praise him and seeke his glory: confesseth that hee hath no other meanes but to speake of his mercy, and to bee willing to set forth the same: to become a Preacher of his righteousnesse and goodnesse; and hee confesseth to his comfort that the Lord is more delighted with this then with all those externall ceremonies and sacrifices which the people of the Iewes did offer, and thought by them to please God, and to appease his anger, and to procure pardon of their sinnes thereby.

So that the maine scope of these two verses is this, to shew that *Dauid* though hee had nothing in the world

world to requite the Lords mercy vnto him: yet he perſwaded himſelfe vpon his true repentance the Lord will accept of his earneſt deſire to honour him and to ſet forth his praiſe.

In this 16 verſe hee ſhewes what are thoſe ſacrifices which the Lord cares not for, and deſireth not, outward ſacrifices alone, which men offer without faith and repentance, and whereby they thinke to appeaſe his anger, and merite pardon of their ſinnes by the ſame.

In the 17. verſe hee ſhewes what are the beſt ſacrifices that wee can offer vnto God, which hee will accept of for Chriſts ſake, and wherewith hee is well pleaſed: *A broken and contrite heart*, truly wounded and humbled for ſinne, and which doth by faith embrace Ieſus Chriſt; who alone is the propitiatory ſacrifice to appeaſe his fathers anger, and to worke our attonement and reconciliation with God.

*Thou desirest no Sacrifice.*

Sacrifices of the Iewes of two sorts.

THe Sacrifices of the Iewes were of two sorts, some propitiatory to procure fauour at Gods hands for the pardon of sinne; some gratulatory, which were onely for thankes-giuing for blessings receiued: now of these *Dauid* speakes especially heere.

And of Sacrifices for thankesgiuing there were two sorts, some were called Sacrifices, as the first word signifies, where some beast was slaine & offered in sacrifice to God. Againe, some were called Burnt-offerings, which were all consumed and turned into ashes, and they were called so because the smoke of them ascended vp to heauen: And both of them were figures of Christ Iesus, who should be slaine, and burned, as it were, in the fire of Gods anger for our sinnes.

*Quest.* But how can the Lord be said

ſaid not to deſire burnt offerings and ſacrifices, ſeeing hee commanded them in his Law?

*Anſ.* We may not thinke the Prophet ſpeakes heere ſimply, that the Lord cares not for Sacrifices, for as yet the ceremonies of the Law were in force, and the greateſt part of Gods worſhip ſtood in Sacrifices; and *Dauid* himſelfe, and *Salomon* were dilligent, and not ſparing, in performing this duty.

But we muſt know *Dauid* ſpeaks heere, firſt that the Lord careth not for ſacrifices as they were done of the common people of the Iewes; becauſe that whereas the Lord did ordaine them as helpes to leade them to Chriſt, that they might deny themſelues and ſee they were worthy to die, when the beaſt was ſlaine; ſo they might ſeeke to bee ſaued by the euerlaſting ſacrifice of Chriſt alone: But they beganne to imagine that by their very offering of beaſts in ſacrifice God was pleaſed, neuer looking to Chriſt

Ieſus, whereof they were but types and figures.

Secondly, becauſe the people of the Iewes did offer them without faith and repentance, with impenitent hearts; and thought ſo long as they offered ſacrifice, though they liued in ſinne, it skilled not. Ier. 7.

Thirdly, the Lord delights not, nor is not ſo well pleaſed with this outward ſacrifice as with a broken and contrite heart, when that is humbled and mournes for ſinne, beleeues in Chriſt Ieſus, and is carefull to honor God by an holy life.

Seeing *Dauid* affirmeth that God cares not for the outward ſacrifice when the inward is wanting. Wee learne that though a man ſhould performe all the outward ſeruice and worſhip of God, and that in neuer ſo glorious a manner, yet if the heart bee not affected and purified all is in vaine, the Lord cares not for it: as to Preach the word, to heare it, to receiue the Sacrament, &c. if their be not a broken heart for ſinne, a repentant

*Doctr.* 1. A mans perſon muſt firſt be apptoued before his ſacrifice be accepted. Ier. 24. 20. Eſa. 29. 13. Math. 15.

pentant heart, a ſanctified heart, all is but vaine. The Scribes and Phariſes ſeemed maruelous preciſe, in outward ſhew, very zealous and forward; yet their hearts were puffed vp with pride, ſelfe-loue, malice, couetouſneſſe, &c. And therfore Chriſt ſaith; *Vnleſſe your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes yee cannot enter into the Kingdome of heauen.* Math. 5. 20
*Iudas* in outward ſhew Preached and Prayed as well as others, yet a very deuill, a moſt trayterous wretch, full of hypocriſie, couetouſneſſe and bloudy cruelty: well we ſee that though men make neuer ſo good and faire a ſhew, yet if the heart be not ſound all is in vaine and from the teeth outward, and God cares not for it; he eſteemes as much of their Sacrifices as if they ſhould kill a man, or ſacrifice a dog, that is abhomination to the Lord. Eſay 66. 3.

This may ſerue to cut the combs of all thoſe which be proud hypocrites, and all they do is in outward appearance; alas! their Prayers, Preaching, *Vſe* 1.

Pro. 29. 9. Psal. 50. 16

Hearing, it is but swines bloud, dogs bloud, a beautifull abomination, and therefore let vs neuer content our selues with the outward worship and seruice of God, but let vs labour to do all in truth with faith, obedience, repentance, humiliation, and good conscience.

*Vse* 2.

This condemnes all the blind deuotions of ignorant and profane sinners, who thinke that so long as they offer their outward sacrifices, come to Church, heare the Word, receiue the Sacrament, &c. they may liue in sin and yet please God: And this was the very cause why the Lord abhor'd all the Iewes sacrifices. And may not the Lord euen now abhor our sacrifices, our comming to Church, Hearing, Praying, &c. seeing men doe content themselues with outward action, and come with sinfull hearts and affections.

Esay 1. 11. 12. 13. Ier. 7. 8.

*Doctr.* 2. A man may performe a

We learne hence, that a man may performe duties which God hath commanded, & yet not please God: but sin most grieuously in doing of them:

them: to offer ſacrifice, it is Gods owne Commandement, but when people ſhall do it in an euill manner: either without faith and repentance, or elſe to an euill end to merite at Gods hand: then it makes that which God commands to be a ſin to them, not in it ſelfe, but in them that faile in the manner of doing it. To offer ſacrifice was the Commandement of God, but when the Iews thought by their ſacrifices to appeaſe Gods anger, without the ſacrifice of Chriſt, they ſinned, and God abhorred them and cared not for them. Againe, to Preach the word of God is his commandement; but when *Iudas* ſhall Preach the word to cloake his couetouſneſſe and treacherous heart, it is a ſinne in *Iudas*. To giue almes it is a thing commanded, and a ſacrifice wherewith God is well pleaſed; but if men ſhall giue to merite, and to be ſeene of men, the Lord careth not for it. So as wee ſee a man may doe things which God commands men to do, and yet bee ſo far from pleaſing

good duty and yet ſin in the manner of doing it.

fing God, that they ſhall ſin, and prouoke him to anger, becauſe they doe them not in an holy manner, in faith, repentance, obedience, and zeale of Gods glory.

Pro. 15. 11.

*Vſe 1.* This condemnes almoſt the whole ſeruice of God amongſt the Papiſts, who do all to this end, to merit and deſerue at Gods hands pardon of ſin, and freedome from puniſhment: but this is to a wrong end, wee muſt do good works, not to merit, but to honor God, to giue good example, & to make our calling ſure to our ſelues.

*Vſe 2.* This muſt admoniſh vs all, not onely to do that God commands, as to Preach the Word, heare, pray, receiue the ſacrament, &c. but to do it as God commands, or elſe hee abhorres all we do; vnleſſe we do them in faith, repentance, and obedience, all is in vaine.

*Doct. 3.* Popiſh Sacrifices abhomible.

If the Lord abhorre thoſe ſacrifices which hee commands, for mans ſinne, how much more thoſe ſinnefull ſacrifices which haue beene inuented by man, without any warrant

rant from his word, as the Idoll of the Masse, Popish pilgrimages, perpetuall chastity, voluntary pouerty, liuing in a cloister, &c.

Well then, let vs take heed not onely that we do not abuse those sacrifices which the Lord commands, by our euill doing and performing of them: but much more that we be not so bold at any time to offer vnto the Lord such sacrifices as are condemned in the word of God: to offer with strange fire, as *Nadab* and *Abihu*, and such as *Paul* cals *Wil-worship*, and Christ cals, *The inuentions of men:* for these the Lord abhorres. *Vse* 1.

It condemnes that bloudy & beastly sacrifice of the Papists, who offer in Masse Christ daily for the quicke and dead, an horrible abuse of Christ Iesus: for Christ hath by his owne sufficient sacrifice of his body and bloud on the Crosse, appeased his Fathers anger for the sins of the world, and put an end to all these sacrifices: and if they offer vp Christ in the Masse for quicke and dead, then Christs *Vse* 2.

Christs sacrifice was imperfect, that must be patched vp with that abhominable idoll.

Concerning those sacrifices which were Lambs, Sheep, Goats, or Bullocks, and were all slaine and offered to God in fire, let vs marke that they were all so many figures, types, and shapes of that euerlasting Sacrifice of Iesus Christ, which hee offered vpon the Crosse in his owne Person.

*Doctr.* 4. Christ an end of all other Sacrifices.

Then this doth commend vnto vs that blessed and most meritorious Sacrifice of Christ, the Lamb of God, seeing there was so many Propheſies of it, euen from the beginning of the world, and so many shadowes and types of it as can not bee numbered, because there neuer passed one day amongst the Iewes, from the time of the Law till Christs comming, but they offered at least morning and euening sacrifice, as shadowes of Christ Iesus, to come: and the people of God, the beleeuing Iewes, and holy Fathers, and Prophets, did in them behold Iesus Christ, as slaine and

and crucified before their eyes. And as Christ saith; *The holy Patriarkes and Prophets, and famous Kings desired to see my daies, and would bee glad to see, and yet saw it not.*

Well, seeing the sacrifice of Iesus Christ is so excellent & meritorious, of endlesse worth to procure Gods fauour to vs, how should wee often thinke vpon it, neuer let it depart out of our minds? And to this end wee should bee more willing to approach and come to the Supper of the Lord, that so there, as it were, in a plaine Table and Picture, and not painted on a woodden Crosse, as the Papists do, we might behold Christ crucified, and his bloud shed for our sins, so often as we see the bread broken, and the wine powred out; *So often as yee do it, doe it in remembrance of mee, to shew forth my death till I come.* 1. Cor. 11.

*Vse.*

For the remembrance of Christs sacrifices, it is a sweete comfort to all wounded and distressed soules, it is sack and sugar to them all that truly beleeue

beleeue in him; it is an excellent meanes to kill ſin, and to humble our hard hearts, that we ſhould remember our ſinnes were as the bloudy nailes, and the ſpeare which put him to death; and a powerfull bridle to reſtraine vs from ſin, becauſe ſo often as we ſin, wee do, as it were, pierce his heart afreſh: And as for thoſe that care not for comming to the Sacrament, nor yet for the Word, wherein Chriſt is liuely crucified, they ſhew they haue no benefit by this ſacrifice of Chriſt.

## VERSE. XVII.

17 *The Sacrifices of God are a contrite ſpirit: a contrite and broken heart, O God, thou wilt not deſpiſe.*

DAuid hauing ſhewed what be thoſe Sacrifices wherein the Lord God hath no pleaſure: namely, ſuch as men ſhall

ſhall offer with hope to merite, or without faith and repentance.

Now hee ſhewes what is that Sacrifice wherein the Lord takes great delight, and is well pleaſed, and that is in one word, *A broken ſpirit, a heart truely wounded for ſinne.*

In this verſe let vs firſt finde out what is the broken and contrite Spirit: Secondly, the commendations of it; namely, it is called the Sacrifice of God: Thirdly, that hee doth not deſpiſe.

By a broken and contrite ſpirit, is meant, ſuch an heart as is truly humbled with ſight of ſinne, wounded and pierced with feare of Gods anger, grieued for offending ſo mercifull a God and louing Father, and doth begge for mercy at his hands, as for life and death; beſides the endleſſe mercy of God in Chriſt, which breaketh the heart of a poore ſinner.

So then there bee two things that wound and bruiſe the heart of ſinners: Firſt, the ſight of ſinne and know-

knowledge of our misery, by reason thereof: Secondly, the endlesse mercy of God in Christ, so as it cuts vs at the heart to remember, that wee haue offended so good and mercifull a Father.

*Doctr.* 1. Broken heart most rare thing to be foūd.

Seeing this is that broken heart, which is thus bruised with the sight of sinne, and is humbled for them; yea, hath a most low conceit of it selfe, as most vile and vnworthy, wee shall see that it is a most rare thing to be found; for generally men are so blinded with selfe-loue, that they see nothing, or feele nothing, to humble them, or to bruise their stony hearts, but are like the Church of *Ephesus.* For this is euer a fellow of hardnesse of heart, and cause of all ignorance, of our misery: Men are like those that be sicke of the lethargy, it is a deadly disease and incurable: This hardnesse of heart, it is the common iudgement of God vpon our people, it raignes euery where.

Reu. 3. 14. Eph. 4. 18.

*Vse* 1

Seeing that this broken heart is so rare and hard to bee found, and the

the hard heart is so common, and so dangerous a fore-runner to hell: O let vs looke to our selues, how wee finde our hearts broken and bruised with the sense of sinne, mourne for them and bewaile them. Alas! it is wonderfull to see poore soules, how men lie in sin, see nothing, and feare nothing, nor complaine of nothing: Men can complaine of the stone in the reines, and cry out for griefe; but no man complaines of the stone in the heart, they seele no such griefe, though it be deadly and dangerous: and if thou findst thy heart hardned, so as thou art not touched and troubled with the sight of sin, of Gods vengeance, of hell, and damnation, that thou canst not mourn for them, that thou fearest not Gods iudgements, and art not affected with his mercies to mourne for thy sins, oh! know that thy estate is fearefull and miserable, thou art in extreme danger to perish, and to be damned for euer.

Seeing a hard heart is so fearfull a *Vse.* 2.

iudgement of God, and a fore-runner of hell: let vs vse all good means for the bruising of the heart, and to this end wee must labour to know the Law of God, how wee break it daily, in thought, word, and deed, we must know the curse of God due to sinne, *That the wages of sin is death:* And becauſe the Preaching of the word, is the moſt excellent meanes to worke this, and is the Lords hammer to cruſh in peeces our ſtony hearts, let vs attend that. And laſtly, let vs make much of Gods mercy in Chriſt, that ſo his mercy, patience, long-ſufferance, &c. may bee a ſpeciall meanes to bruiſe our hearts that we haue ſinned againſt him.

Rom. 6.23
Pſal. 40.12.

*Vſe 3.* Let vs take heed of pride of heart, to thinke too well of our ſelues: for this is certaine, where men and women thinke to well of themſelues, there is hardnes of heart, and where hardneſſe of heart is, there is pride of heart; for theſe two go not aſunder, and the more proud, the more hard-hearted, and the more hard-hearted, the

the more proud: and therefore if thy heart be humbled indeed, bruiſed for ſinne, there will follow a very low, and baſe eſtimation of our ſelues, to thinke more baſely and meanely of our ſelues, then any man can do. 1. Tim. 1. 15.

The ſecond point is the praiſe and commendations of this Sacrifice; namely, that the Prophet doth not onely call it the Sacrifice of God, that is moſt excellent, and ſuch as God loues and likes: but alſo he cals it broken Sacrifices, in the plurall number, *The Sacrifices of God:* For it is not in vaine that he ſpeakes in the plurall number; and the meaning is this, to ſhew that a heart broken and bruiſed for ſinne, is in ſtead of all other Sacrifices whatſoeuer: and let men offer what Sacrifice they will, neuer ſo many, coſtly, or excellent, yet if this bee wanting, it is but in vaine, God eſteemes not of it; one broken heart is more worth, then a thouſand Sacrifices of great price.

*Inſtruct.*

THis may admoniſh euery one to take heed that wee doe not preſent the Lord with any other Sacrifice but this, which is in ſtead of all, and more worth then a thouſand offered by hard-hearted ſinners: For if a man offer many Sacrifices, pray much, Preach much, heare much, receiue the Sacrament often, yet if the heart be not broken, humbled, and bruiſed; alas! all is in vaine; God eſteemes of them as dogges bloud, we can not pleaſe him without the broken and contrite ſpirit.

Secondly, wouldſt thou offer vnto God a moſt precious Sacrifice that might be in ſtead of all the reſt, and make all the reſt acceptable? Oh! then preſent him with this broken heart: the poore woman that caſt into the Treaſury but two mites, caſt in more then all the reſt, becauſe it came from a heart truely humbled; and ſo if thou woldſt haue thy praying,

ing, Preaching, Hearing, &c. pleaſe God, then preſent the Lord with a broken heart, which is in ſteed of all other ſacrifices, and makes them all acceptable, and without this all is abhominable to the Lord.

---

*Thou wilt not deſpiſe.*

THat is, thou doſt loue and like, and art well pleaſed with it; with a broken heart, and contrite ſpirit.

*Doctr.* 2. God doth highly eſteeme of a broken heart. 2. Reg. 22. 19. Luke 19. Eſay 66. 2. Eſay 57. 15

Hence we learne, that God doth highly eſteeme of, and loue that man or woman, which is of a broken heart, as *Ioſias*, whoſe heart melted: when as the heart is broken with the ſight of ſin, and ſence of Gods anger, and withall doth embrace Ieſus Chriſt for pardon.

*Vſe* 1.

Heere is matter of endleſſe comfort to poore diſtreſſed ſoules, whoſe hearts are wounded and bruiſed for ſin, melt and mourne for them, feele the burthen of them, and bewaile

them, thou art deere vnto God, hee loues thee and likes thee, and hath respect vnto thee, and hee will comfort thee and deliuer thee: Looke on *Iosias* that godly King; on the Publican; and on euery child of God, how the Lord hath refreshed them.

*Vse 2.* Seeing the Lord doth not despise a broken and contrite spirit, a distressed soule and wounded conscience, he will not breake the bruised reed, nor quench the smoaking flax: then let no man or woman of a contrite spirit, be out of heart, as though the Lord hated them, and regarded them not; no, no, let them rather know that the Lord loues them, and likes them, that they are deere vnto him: It is a wonderfull comfort to Gods poore children, oh! they finde and feele the heauy weight of sin, and groane vnder it, so as they think the Lord loues them not, but rather hates them; but it is not so, the Lord loues them, and they are most deere vnto him.

VERSE.

## VER. XVIII. & XIX.

18 *Bee fauourable vnto Zyon for thy good pleaſure: build vp the walles of Ieruſalem.*

19 *Then ſhalt thou accept the ſacrifices of righteouſneſſe, euen the burnt-offering and oblation: Then ſhall they offer Calues vpon thine Altar.*

HItherto we haue heard of the firſt part of this worthy Pſalm: wherin *Dauid* hath put vp ſundry Petitions and requeſts to God for the pardon of his ſins, and turning away of Gods fearefull iudgements.

The ſecond part of the Pſalme, cõtaining a prayer for the Church.

Now in theſe two laſt verſes *Dauid* is mindefull of the Church and people of God; and becauſe he had by his ſinnes, not onely indangered his owne ſoule, but alſo laid open the Church and people of God to great miſery, and done what lay in him

to draw the curse and iudgement of God vpon them: therefore hee doth humbly intreate the Lord to be mercifull to his Church, and not to plague and punish them, as he might haue done, for his sins and disobedience.

These two verses containe in them two especiall points to bee considered of vs.

First, the request which *Dauid* makes in the behalfe of the Church and people of God, *ver.* 18.

Secondly, the reason taken from the vow and protestation which *Dauid* and the people made vnto God; namely, to offer vnto God the sacrifice of praise and thankesgiuing.

In the prayer bee two requests: first hee prayes for fauour and mercy to bee shewed vpon the Church of God: secondly, that the Lord would repaire that breach which hee had made by his sins.

*Bee*

*Bee fauourable.*

THat is, do well, bleſſe, preſerue, and ſhew mercy: *To Zyon, Zyon* ſignifies that beautifull Temple of *Ieruſalem*; but here it is taken for the Church and people of God, as if hee ſhould ſay: O Lord, I do not onely entreate thee that thou wouldſt haue mercy vpon mee, but I beſeech thee ſhew mercy to thy whole Church and people, be mercifull vnto them, prouide well for them, that thy word may be Preached, and thy name called vpon; for I acknowledge ô Lord, that I haue done, as much as lay in my power, to bring heauy iudgements vpon thy Church and people, if my ſins be laid vpon them, but Lord let not thy Church be puniſhed for my ſinne, *O bee fauourable to Zyon.*

Seeing *Dauid* in time of miſery, when the Church was in danger of Gods iudgements, betakes himſelfe to prayer, to intreate the Lord for grace

*Doctr.* 1. Prayer the chiefeſt refuge in time of danger.

grace and fauour, wee learne hence that this is our chiefeſt refuge and ſhelter in time of miſery and affliction, when the Church of God is in danger of any iudgement or calamity, euen to betake our ſelues to humble and earneſt prayer: *Pray for the peace of Ieruſalem, they ſhall proſper that loue thee:* And of the Iſraelites it is reported, that they cryed fiue times vnto the Lord in their diſtreſſe: ſo in *Egypt* they cryed and groaned vnto the Lord; ſo they faſted and prayed when *Haman* had got the Kings letter to put the Iewes to death.

Pſ. 122. 6. Pſ. 50. 15. Pſal. 107. Heſt. 4. 8. Eſay 64. 2. Chron. 32. 20.

The like we may ſee in *Nehemiah Neh.* 1. 3. 4. when hee heard that the people returned from captiuity were ſtill in miſery, Ieruſalem troden downe; hee ſate downe and wept, hee mourned, faſted and prayed before the God of heauen for the redreſſe of thoſe euils. This appeareth likewiſe, *Pſalme* one hundred thirty ſeuen, the firſt, ſecond and third verſes: where the Prophet

Prophet layeth downe the miſerable eſtate of the Church vnder the Babylonians, and the affliction of the Church conceiued vpon that diſtreſſe: *Wee ſate downe and wept when wee remembred Syon: If I forget thee (O Ieruſalem) let my right hand forget her cunning; yea, if I preferre not Ieruſalem before my chiefe ioy.*

And in the firſt of *Samuel*, the 4. chapter, and 19 vereſe, it is noted to the euerlaſting praiſe of the wife of *Phinehas*, that when the Philiſtimes preuailed ouer the people of God, and one trouble came vpon her on the necke of another: as the taking of the Arke, the fall of her Father, the death of her huſband, the ouer-throw of the Hoaſt, &c. yet aboue all, the report of taking the Arke of the Lord, it was a wound vnto her ſoule, haſtned her trauaile, and called her child *Icabod*, that is, *no glory:* or, *the glory is departed from Iſrael, becauſe the Arke of God was taken.*

Well,

*Vse 1.* Well, if the Lord ſhould afflict vs, and ſhould threaten to deſtroy vs, to remoue the Goſpell, to take away his zealous and faithfull Miniſters, to make the golden belles of *Aaron* yeeld no ſound: what are wee to do? Namely, this muſt be our refuge, we muſt fly vnto God by true and hearty prayer, bewaile our ſins, acknowledge them to God, ply the Lord with prayers and teares: For the prayer of a righteous Man is of endleſſe force. Now if the prayer of one righteous man bee of that force and ſtrength, how much more are the prayers of hundreds or thouſands, that are gathered together in one. One cord may eaſily be broken, but a three-fold cord cannot be broken: *Elias* is called the Chariot and Horſe-men of Iſrael, becauſe by faithfull prayers which hee made vnro God, hee could doe more for the defence of Gods Church, then an Army of Souldiers.

Iam. 5. 17.

*Vse 2.* Seeing the troubles of others muſt moue

moue pitty in our ſelues: then woe to them that are ſecure, that laugh when the Church weepeth, that liue in brauery when the Church is in Sackclothand Aſhes, that feaſt when the Church doth faſt. This was the practiſe of thoſe that liued in the time of *Eſay*, *Eſay* 22. *verſ.* 12. 13. 14. *In that day did the Lord of Hoſts call vnto weeping and mourning, to baldneſſe and grinding with Sackecloth: And behold ioy and gladneſſe, ſlaying Oxen, and killing Sheepe, eating fleſh, and drinking, for to morrow wee ſhall die.*

Hereunto accordeth that of the Prophet *Amos*, *Amos* 6. *Woe to them that are at eaſe in Syon, &c.* where we ſee hee pronounceth the woefull eſtate and condition of thoſe who liued without any regard of the Iudgements of God laid vpon the Church. And ſurely the times wherein we liue, do call vpon vs to the practiſe of this Chriſtian duety.

But much more are they condemned

demned, that are ſo farre from pittying the Churches troubles, that (rather without all naturall affection, as if they were borne of Wolues, or nouriſhed of Tygers) ſeek to cut the throate of the Church, adde to their afflictions, and make their burthen heauyer, euen of them that are ready to fall. This doth the Prophet ſpeake of ſuch, *Pſ.69.26. They perſecute him whom thou haſt ſmitten, and adde vnto the ſorrow of them whom thou haſt wounded.*

*Doctr.* Prayer for the Church, a Chriſtian duty.

In that *Dauid* doth not pray for himſelfe alone, but is mindefull of the whole Chruch and people of God, and therefore prayes for them, that God would bleſſe them, and defend them: Hence wee learne that it is the duety of euery Chriſtian Man and Woman, that be true members of the Church of God, not onely to pray for themſelues, but alſo to pray inſtantly for the Church of God, that God would bee fauourable to his people, bleſſe his Church and Children

dren, ſeeke the wel-fare of Gods Church.

This wee may ſee by the example of *Abraham*, *Geneſ.* 18. who prayed for the Sodomites that they might bee ſpared. This wee may ſee in *Nehemiah*, *Nehem.* 1. 3. 4. who mourned, faſted, and prayed vnto the God of Heauen, when hee ſaw that the Church was in miſery. And this affection was in *Dauid*, when hee ſaith, *Pſal.* 137. *Wee ſate downe and wept, when wee remembred thee O Syon.* And when the people deſired *Samuel* to pray for them, 1. *Sam.* 12. 32. hee ſaid: *God forbid that I ſhould ſinne againſt the Lord, and ceaſe praying for you.* This *Paul* performed to the Romanes, *Rom.* 1. verſe 9. 10. *God is my witneſſe (whom I ſerue in my ſpirit, in the Goſpell of his Sonne) that without ceaſing I make mention of you alwaies in my prayers.*

So that we ſee here it hath been the practiſe of the Church and people of God, to pray for the Church of God.

God, and that indeed for ſundry reaſons.

1 First, it is Gods commandement that wee ſhould pray for the Church of God, Pſ. 122. 6 *pray for the peace of Ieruſalem*; that is, for the good and flouriſhing eſtate of Gods Church and people.

2 Secondly, as it is Gods commandement, ſo it is for our owne good, becauſe wee ſhall fare the better for the common good of Gods Church, *They ſhall proſper that loue thee.*

3 Thirdly, we are, or ſhould be, members of the Church of God, whereof Chriſt is the onely Head. Now then, members of the ſame body ſhould procure the good one of another: and therefore if it go ill with the Church of God, it cannot go well with vs.

How did *Moſes* plead with God, ſundry times, for his Church and people? Exod. 32. Nehem. 1. So *Nehemy* hee faſted and prayed for the Church in miſery; and for the Citie of his Fathers, *Ieruſalem.*

And as it is the duty of all in generall

nerall to pray, and procure the peace and prosperity of Gods Church, and people: so especially ought Kings and Magistrates, who are the Gouernours and Leaders of Gods people, and his Lieutenants vpon earth: Secondly, Ministers are bound by especiall bond, to pray for Gods Church.

*For Syons sake I will not hold my peace, and for Ierusalems sake I will not rest, vntill the righteousnesse thereof breake forth as the light, and the saluation thereof as a burning lampe. I haue set watchmen vpon thy walles, O Ierusalem, which all the day, and all the night continually shall not cease: yee that are mindfull of the Lord keepe not silence.* Esay 6. 21. Verse 6.

*Vse.*

If this bee the duty of all men to labour to procure the wel-fare and happines of Gods Church and people: then most wofull is the estate of all those that hinder the true worship and seruice of God, when wicked men (like bloudy *Saul*) shall breathe out threatnings and slaughter to the Church of God. Well, we Actes 9. 1.

ſhall reade in the Word of God, as alſo in the *Acts* and *Monuments*, wee ſhall euer finde the end of perſecutors to bee exceeding fearefull: ſome ſtriken downe with ſudden death, ſome dying deſperatly, and deſpairing of Gods mercy, ſome run mad, and the like fearefull ends, which might admoniſh all perſecuting Tyrants, and bloudy enemies of the Church to change their minds, and no more to perſecute the poore Church and children of God, leſt they be plagued in the like manner.

*Bee fauourable.*

*Doctr.* 3. Liberty of Preaching one of Gods fauours.

THat is, ſo bleſſe thy poor *Church* that in it thy ſeruants the Prophets, may euer Preach thy holy Word, that thy worſhip and ſeruice may purely bee performed, and thy name called vpon; the number of the elect may bee encreaſed, and many ſoules ſaued. Hence we learne, that it

it is the great fauour and mercy of God to any Church or people, when the Word and Gospell of God is soundly and sincerely Preached, and the Sacraments duely administred; when the people may with liberty and comfort come together to sanctifie Gods Sabaoth, to cal vpon the Lord in his Sanctuary, to worship the Lord in his House.

And surely wee see heere what great cause wee haue to blesse the name of God in this Land, how gracious the Lord hath beene vnto vs aboue all Nations that are round about vs.

So on the contrary part it is a great and grieuous iudgement of God to want faithfull Ministers, & holy seruants of God, when God shall cause the golden Bels of *Aaron* to cease, it is a token of Gods displeasuure with any people, town or kingdome, then the Lord frownes vpon them, and is exceeding angry with them, & then wo to that nation, country or people when the Lords departs from them,

when he ſhal take away their watchmen, when hee ſhall depriue them of their faithfull Miniſters, when hee ſhall take away his Word and Goſpell. The Lord threatens this as the greateſt of all iudgements: then comes in ſin, ignorance, prophaneneſſe, impiety, idolatry, ſuperſtition, and all manner of ſinne, till the Lord come with his iudgements to deſtroy them.

Amos 8.11
Reuel. 2.

*Vſe* 1. Seeing it is ſo great a token of the Lords diſ-fauour, of his anger and diſpleaſure againſt any Church or Kingdome, oh then let vs repent of our ſins, let vs entreate the Lord not to bring this iudgment vpon vs, but rather to humble vs by any other meanes, as it pleaſeth his Maieſty.

*Vſe.* 2. This condemnes a plaine dotage, and fooliſh dreame of ignorant perſons: Oh (ſay ſome) it was neuer a good world ſince wee had ſo much Preaching; but in time of Popery then all things were cheape: And ſo they gather by outward peace and tranquility, that God loued them,

and

and liked of them. But wee ſee here, howſoeuer many poore ſoules may deceiue themſelues, it is a ſingular fauour of God to a people, when he giues them his Goſpell to bee truly Preached & taught vnto them, when they may call vpon him in publicke and priuate: This is a ſpeciall fauour of God; but where this is wanting, *Where Propheeying failes, the people periſh:* For where the word of God is not Preached, & the people taught, there they are ignorant, blinde, and prophane, and all manner of ſinne abounds; and where ſin abounds, there the curſe of God muſt needes hang ouer the heads of that people: For where the Word is not Preached, and the people taught, though they abound in all proſperity, yet it is not ſo great a fauour as they think it to be; Nay, it may be a iudgement vnto them: for what are they the beter to haue peace, and plenty, eaſe and liberty, when as they want the fauour of God? For euery bleſſing is not a benefite. Prou. 29.

*According to thy good pleasure.*

THese words contain the ground of his request: namely: the endlesse mercy and fauour of God in Iesus Christ, not any goodnes or worthinesse of their owne, of *Dauid*, or the people; but hee builds his faith and petition of Gods meere and vndeserued mercy in Christ.

*Doctr.* 4. Faith must not rest vpon others merites.

Hence wee learne, that wee must build our faith, not vpon any goodnesse, desert, or worthinesse of our owne, but vpon the alone mercy and good pleasure of God, *Dan.* 9. Hee doth confesse it is true that they dare not appeare in their owne name or worthinesse, but onely in the mercy of God in Christ: *To vs belongs shame, and confusion of face; but Lord for thy tender mercies sake heare vs?*

Dan. 9.

When as the Church of God was in great affliction, they acknowledg it the Lords mercy they were not consumed

consumed for their sins, *Because his compassions faile not:* So then let vs know that we must lay this ground of all our prayers, euen on Gods endlesse mercy in Christ, not our owne worthinesse. Lam. 3. 22.

This condemnes all such pride as the Papists are guilty of, when they do leane so much vpon their owne merits, worthinesse, and deserts, and thinke God should heare them, and helpe them for the same: yea, they make Saints and Angels Mediators, wheras we must only leane on Gods mercy in Christ for all good things. *Vse* 1.

Seeing *Dauid* doth build his faith and prayer on Gods mercy alone, without any respect of his worthinesse, or goodnesse of the people; we learne in all our prayers to relye wholy on Gods mercy, and not to thinke that wee are worthy to bee heard for our worthinesse or deserts: No, no, let vs confesse, and say; *Not vnto vs Lord, not vnto vs, but vnto thy name be the glory:* for we are not worthy of the least fauour. *Vse* 2.

*And build vp the walles of Ieruſalem.*

The ſecõd part of the verſe.

THis is the ſecond part of the verſe, wherein hee entreates the Lord not to hinder the building of his Temple for his ſake; but rather euen to make vp that breach he had broken down by his foule and bloudy ſins, as if he ſhould ſay: O Lord, I haue by my ſins, done what lies in my power to hinder thy Church, and to pluck downe the wall of thy protection; yea, to lay them open to the ſword of the enemy, and to all thy iudgements, but I pray thee (Lord) that thou wouldſt in mercy make vp that breach, *Build vp the walles of Ieruſalem*, the Citie wherein thy Temple is built, and thy name is called vpon, the Seate of thy Worſhip and Seruice.

Doth

Doth *Dauid* confeſſe, that by his ſinnes of adultery and murder, hee had done whatlayin his power, euen to pull downe the walles of Gods Church, and people, to lay them open to Gods iudgements, plagues, and puniſhments? Then hence wee learne, that the ſinnes of the Prince and Magiſtrate, and chiefe Rulers, as Kings, Queenes, &c. they do caſt the whole people and Kingdome into great danger, and prouoke Gods anger againſt them, & open the floudgates of Gods vengeance: for their ſinnes be as their perſons be, and a ſmall ſin in a great Magiſtrate, in a Miniſter, in a King, it is a great ſpot, and foule blemiſh. The Egyptians were all plagued by reaſon of *Pharoahs* ſinnes. So wee ſee that when *Achan* ſinned, though no great man, yet it brought the curſe of God vpon all the people. So in the daies of *Saul Achab*, *Ioram*, and the like: when ſuch Kings liued in impiety, idolatry, and perſecuted Gods people, and Prophets, wee ſee in the word how

*Doctr.* 5. Sinnes of the Magiſtrate prouoke Gods anger highly.

Exod. 15.

how God did plague both them and their people.

The reaſon why the ſinnes of the King doth inwrap the people in that iudgement of God, is this; becauſe looke how the King is, ſo, for the moſt part, are the people; if he be an Idolater, ſo are they; if he be a perſecutor, ſo are they: for looke how the King is affected, ſo bee moſt of his Subiects.

*Vſe.* Seeing this is ſo, that the ſin of the Prince and the chiefe Magiſtrates is ſo great a meanes to pull downe Gods iudgements vpon the whole people, & wraps them vp in the like iudgement, as wee ſee in *Dauid*, who for his ſin of numbring the people, 2. Sam. 24. 70000 were ſlaine. We learne hence that it is a great mercy of God to haue ſuch a king as walks with God, is carefull to honor God, and to liue in his feare; for then he ſhall not onely pocure a bleſſing vpon himſelfe, but on all his People and Subiects: Eſay 3. 1. 2. 3. and the contrary is a fearefull iudgement of God vpon a land, when

hee

hee giues them wicked Kings and Princes.

We learne by the example of *Dauid*, that those who haue by their sins hindred the good estate of Gods Church, and people, whether Kings, Princes, Magistrates, or Ministers, if they do truely repent, they will be as carefull to build vp the wals of Gods Church againe, to pray for it, to procure the good of it. *Saul* did persecute the Church, he sought the ruine of it, and to pluck it out the throate of poore Christians, and to sucke their bloud: but after he was wounded and humbled, hee became a Preacher of the Word, and sought to build as fast euer hee puld downe before.

*Doctr. 6.* Penitent will seeke to build vp that which before hee had pulled downe.

Actes 9.

2. Cor. 33. 14.

Well then, hast thou heretofore hated Gods children, persecuted them, reproched thē, sought to hinder the good of Gods Church and people, and the Gospell of Christ? If thou do euer repēt thou must shew it in this, louing Gods children, furthering Godstruth, vpholding Christskingdome,

*Vse.*

dome, glorifying his Gospell; else thou dost neuer soundly repent. Hast thou by euil example, by a sinful life, by negligence of holy duties, by lewd aduice and wicked counsell, drawne and allured others to sinne, and to bring Gods iudgements vpon them? if thou dost soundly repent, then thou shalt bewaile this sinne, and pray for them whom thou hast thus wronged.

*Doctr.* 7. A man cannot pray till he repent.

Againe, out of the whole verse marke this lesson and instruction; namely, that *Dauid*, who before durst hardly approach vnto God, and open his mouth in prayer for himselfe; yet now vpon his repentance and reconciliation with God, is bold to pray for others; yea to pray for the whole Church of God. Hence we learne, that as long as a poore sinner liues in sin without pardon and true repentance, hee cannot pray for himselfe, hee cannot and dares not open his mouth to God to pray for himselfe; much lesse for others: But when hee shall truly repent, turne to God, after

after hee is reconciled to God in Christ; then hee can come with much boldnesse vnto God, and pray for himselfe and others too: *When thou art conuerted strengthen thy brethren*; shewing that till hee was conuerted he could not help nor strengthen his brethren. Luke 22.

Seeing before men and women be conuerted, and do repent, and be at peace with God, it is impossible they should pray for others, or doe any good: This should first admonish all Ministers of the word of God to repent, and to be at peace with God; for otherwise it is impossible for them to pray for others, or to do any good thing to please God. And though they teach and Preach the Word, yet they sinne in it, and please not God, and cannot performe one speciall part of their office; namely, to pray for Gods people. *Vse.*

VERSE

## Verse XIX.

19 *Then shalt thou accept the sacrifices of righteousnesse, euen the burnt-offering and oblation: Then shall they offer Calues vpon thine Altar.*

THis verse containes the fruite of Gods mercy and fauour both to *Dauid* and the people, and the fruite is double.

First, in regard of God, that hee shall then accept and bee well pleased with their sacrifices.

Secondly, in regard of *Dauid*, and the people, they vow and couenant with the Lord to offer praise and thankes vnto God for so great a fauour and blessing.

*Then*

*Then ſhalt thou accept the ſacrifice.*

AS if hee ſhould ſay; O Lord, when thou ſhalt thus bee fauourable to thy poore Church, and pardon my ſinnes, and make vp that breach which is broken by my filthy ſinnes, then ſhall thy mercy bee ſeene, in that thou ſhalt accept our ſacrifices, and ſuch duties of thy ſeruice and worſhip, as wee ſhall performe vnto thee.

The doctrine is this; when a people or kingdome do repent, & turne to God for mercy, amend their liues, ſo as God is reconciled vnto them, then hee doth accept of their ſacrifices, oblations, prayers, &c. being done in faith and repentance; but ſo long as they liue in ſin without repentance, the Lord being not reconciled vnto them he eſteemes not of that they do.

Seeing the Lord doth then accept *Vſe.*

cept of a people, when they repent and bee reconciled to God, amend their ſinnefull liues: let vs learne from this doctrine, that if we deſire to haue the Goſpell continued, our peace prolonged, and the ſeruice and worſhip of God to bee eſtabliſhed, there is no other way but this; to ſeeke to God by repentance, to get our ſinnes pardoned, and to bee at peace with God.

Oh then repent and amend: for if you will not repent, nor amend your workes and waies, the Lord our God will not accept of vs nor regard vs, *Ieremy* the ſeuenth chapter: yea hee will remoue our Candleſticke from vs, *Reuelation* the ſecond Chapter: that our golden daies ſhall haue an end, and our mirth ſhall bee turned into mourning, and our light into darkneſſe.

*The*

*The Sacrifice of righteousnesse.*

THat is, such sacrifices as are done by the prescript rule of thy Word, such as God requires, and in that right and lawfull manner which hee prescribes in his Word.

Hence we see, what be those Sacrifices which the Lord accepteth of, in his worship & seruice; namely, the *Sacrifice of righteousnesse*; that is, lawfull Sacrifices, allowed and warranted by the word of God, and such as being lawfull are performed in a right and holy manner according to the prescript rule of Gods Word; But as for Sacrifices which are not warranted by the word of God, nor done in a lawfull and holy manner, according to the prescript rule of Gods Word, the Lord cares not for them.

*Doctr.* 1. What bee those Sacrifices that God doth accept of.

Now it may be asked, how *Dauid* can say the *Lord* accepts sacrifice seeing in the former verse he said God

desired no sacrifice: Now hee heere affirmeth that the Lord shall accept the sacrifice of righteousnesse.

I answere, that such sacrifices as are offered with opinion of merite, as the Iewes did; who thought by offering a beast that God was appeased, and so they might be bold to liue in sinne, and such as they offered without faith and repentance the Lord esteemed not of them.

But heere hee saith that God will accept, and like well, of such as are offered in a holy manner, according to the rule of Gods word; that is, when sacrifices commanded by God are offered in a holy manner, in faith, repentance and obedience, and not to merite any thing, but as exercises of faith and repentance, and types of Christ Iesus, to leade them vnto him, and as testimonies of their thankfulnesse to God, and so far forth as they serued for the furtherance of Gods glory and edification of his Church.

*Note.* The doctrine then is cleere, that it is

is not left to man to ordaine and appoint the seruice and worship of God, to put in what hee will, and to put out at his pleasure; but if we will haue our sacrifices and worship of God acceptable, and truely to please God: We must giue the Lord leaue to command and prescribe what hee thinketh good; and wee must not dare to adde any thing of our owne, nor to take away his worship and seruice, *Deut.* 12. 8. 32. We are forbidden to adde or take away any thing from his Lawes in which hee prescribes the rules of his Worship. *Deut.* 32. 17. When the Iewes worship God after their owne fantasie the Lord saith they worship not God but deuils: and the Lord holds it a vaine thing teach his worship and feare by the precepts of men. So then all such sacrifices of righteousnesse be the worship of God, which be warranted by his Word: and nothing may go vnder the name of his seruice and worship, but that hee prescribes in his Word. Mat. 15. 5.

*Vse* 1. This condemnes the greateſt part of the worſhip of God amongſt the Papiſts, their ſeuen Sacraments, their worſhiping of Images, their praying to Saints, their abhominable Maſſe, their voluntary pouertie, and perpetuall chaſtity: For which they can ſhew no word of warrant in all the Scriptures, and therefore it is no right ſacrifice, and therefore to bee abhorred.

*Vse.* 2. This meetes with the common Chriſtians, all men though neuer ſo vile, will confeſſe God muſt be worſhiped: but when it is asked what is the ſacrifice that God likes of, then they offer what they liſt themſelues; ſome thinke they ſerue God well with their good meanings, ſome by their good dealings, and ciuill honeſt life; ſo long as they doe no harme, nor ſay none, they think they ſerue God as well as the beſt: ſome thinke if they babble and mumble ouer the ten Commandements, and the Creede for prayers, they ſerue God highly: but poore ſoules is this all

all you do in Gods ſeruice? Is heere all the Sacrifice you offer him? It is a cold and a ſlender Sacrifice.

*Then ſhall they offer yong Bullockes vpon thy Altar.*

IN this part of the verſe is ſhewed what is the fruite of Gods mercy in *Dauid*, and the people, namely this that they will promiſe and couenant with God for this their deliuerance to offer vnto God praiſe and thankſgiuing.

Hence we learne that it is our duty to bind our ſelues by ſolemne couenant and promiſe to God, that ſo he do deliuer vs from miſery, trouble, affliction, iudgement, puniſhments, and from vnreaſonable men: that then wee will offer him praiſe and thankeſ-giuing, call vpon him, ſerue and worſhip him all our daies: *Iacob* vowed that if the Lord would bee with him in his iourney to keep him and defend him in it, he would then

*Doctr.* 2. Solemne vowes a Chriſtian duety.

Gen. 28. 20
2. Chro. 33
Pſal. 116.
Iudg. 11.

build a houſe to God, and worſhip him there. *Ioſias* made a couenant vnto the Lord & all the people with him to ſerue the Lord, who did deliuer him from the curſe of the Law. *Dauid* did often vſe this to binde himſelfe by couenant to ſerue the Lord: *Pſal.* 116. He paid his vowes he made to God: So *Ieptha*, *Iudg.* 11. vowed vnto the Lord that hee would offer ſacrifice vnto the Lord who gaue him victory, and though the matter of his vow was vnlawfull, yet his vow to honour God was the fruite of faith.

*Vſe.* Well then, let vs make our vſe of this doctrine; and ſeeing it is not onely lawfull, but our duety, euen to make ſolemne couenants vnto God, that if hee ſhall bee fauourable vnto *Syon*, and build vp the walles of *Ieruſalem*; that if hee ſhall deliuer vs from any miſery, iudgement, or affliction whatſoeuer, that then wee will be carefull to honour God, to bee thankefull to his Maieſtie: let vs then make this couenant

couenant with the Lord our God, let vs vow obedience and newneſſe of life, and let vs ſay with *Dauid, I haue ſworne, and am ſtedfaſtly purpoſed to keepe thy righteous iudgements.* So let vs euen take a ſolemne vow of our owne ſoules, that by the grace of God we will haue more care to praiſe God, to honour him, to ſerue him, to call vpon him; and accordingly let vs be mindful to performe the ſame: for the Lord will require all the Vowes wee make vnto him. Pſ. 119. 126

This may ſtir vs vp to remember what a ſolemne vow and promiſe we haue made in Baptiſme; To forſake the deuill and all his workes, the vaine pompe and glory of the world; that we will forſake the deuill ſin and ſathan, ſo as we will not be led nor ruled by them: yea, that wee will manfully fight vnder the banner of Chriſt Ieſus, become his faithfull Souldiers and Seruants vnto our liues end.

This is the Couenant which wee

haue made euery one of vs in our Baptiſme and entrance into the Church of God, before the preſence of God and his Angels, before the Congregation and Church of God; but (alas) wee breake it daily, and haue no care nor conſcience to keepe it: Well let vs know the Lord will one day require our Couenants and Vowes made vnto him: Hee lookes wee ſhould as well keepe them as make them. Well then, wouldſt thou be loath to breake thy Vow, Couenant, or Promiſe, made to an honeſt man, eſpecially being in thine owne power to keepe it, and ſuch a promiſe as the keeping whereof may procure thee much peace, liberty, and happineſſe? I know you would: Oh then let vs bee as carefull to keepe promiſe with God, to renounce the world, the deuill, and our owne ſinnefull luſts, ſo ſhall wee bring much honour to Almighty God, and euerlaſting good to our owne ſoules.

And

And last of all, wee learne hence, that as it is the duty of euery Christian man and woman to pray publicke and priuate for the safety and good estate of the Church: So likewise it is our duty publickly to render thankes vnto God for deliuerance bestowed vpon the same: we may not bee like the nine Leapers, who haue wide mouthes to begge, but no heart nor mouth to giue thanks for benefits receiued. It hath euer been the care, and religious custome of Gods Church and people, after great and notable deliuerances from apparant and common Iudgements, to render hearty and earnest thanks vnto God in solemne & publick manner. *Gen.* 8. When *Noah* and his sons, and family were newly deliuered from perishing in the floud, he did the first thing build an Altar, offer sacrifice, & call on the name of the Lord: so *Moses* and the children of Israel after their deliuerance out of Egypt, when they were safe, and their enemies drowned, do deuoutly and

*Doctr.* 3. Publique thankesgiuing after deliuerances required.

Exod. 15.

and publickly ſing praiſe and thanks vnto the Lord. *Deborah* and *Barake* do the like, *Iudg.* 5. And the Iewes being deliuered from *Hamans* treaſon, *Heſt.* 10. they reioyce and keepe a ſolemne day to ſing praiſe vnto God.

*Vſe.* Well, let vs apply this doctrine to our ſelues: wee are by Gods bleſſing the true Church and people of God, profeſſing the Goſpell of Ieſus Chriſt truely, hating all ſuperſtition and Idolatry, and for this cauſe cannot want many enemies. The Papiſts, the moſt ſubtill, cruell, and malicious enemies of Gods Church, haue often ſet vpon vs, aſſaulted vs, ſought to haue inuaded our King & Countrey, as 88. By ſundry treaſons to kill our late Queene of famous and bleſſed memory: and to deſtroy our gracious King, Queene, and all his poſterity. But amongſt the reſt, and aboue all the reſt, none comparable to that laſt treaſon, which was moſt cloſe & cunningly wrought, a long time in contriuing, moſt blody and

and diueliſh, moſt barbarous and ſauadge, threatning and ſeeking to deſtroy and root out King, Councell, ſpirituall and temporall Magiſtrates, aiming at the vtter ſubuerſion of our Engliſh Nation, both Church and Common-wealth.

And ſurely if we conſider well of it, I doe not ſee in all the Bible, the like deliuerance ſo wonderfull and admirable.

1 Being ſo long a time in hatching and contriuing, with ſuch ſecreſie and concealement.

2 Being vnder the ground, in hel as it were, in a place vnder the earth, deſiring darkneſſe more then light, becauſe the deed was euill.

3 Being brought ſo neere the execution of it, and neuer knowne nor ſuſpected before.

4 Being diſcloſed ſo ſtrangely, euen by one of the Traytors themſelues, one of the chiefe Actors in the Tragedy.

5 Being ſo generall, ſo fearefull and monſtrous, that it ſhould not haue

Smith, S.

haue beene to the destruction of one or two, but of the chiefe of the whole Land, King, Queene, Prince, Nobles, Iudges, Bishops; in a word the flower of the whole Kingdome: the want of any one whereof, were a blemish to a State, and would bring a ruine to a kingdome.

Now do as *Ahashueroſh* did, *Heſt.* 6. 1. Cause the Records to bee read, and Chronicles to bee searched, Antient and Moderne, Diuine or prophane, amongst the Turkes or Painims; yea, if Hell keepe any Records, search there, and see if yee can patterne this conspiracy, or match this danger.

But there is no counsell against the Lord: Mans wisedome is foolishnesse vnto him, his greatest strength but weakenesse, his life but a breath, and his honour but a blast.

So then we see we haue as great cause to render thanks vnto the *Lord* as any people or Nation vnder Heauen. That 5 day of *Nouember* is a day to be remembred, and neuer to bee forgotten,

forgotten, a glad and ioyfull day; and we ought euery one in publicke and priuate to ſtirre vp our hearts in thankſgiuing vnto the Lord: for it was the Lords doing, and it is mervailous in our eyes: It is the day which the Lord made for the glory of his name, let vs reioyce and bee glad in it.

Now it is not enough to keepe that day as an idle Holy-day, to reſt from labour and worke, to ring Bels and make Bon-fires, to giue our ſelues to eating, drinking, and ſwilling, to ſports and paſtime: for this is no honour vnto God.

But firſt our thankfulneſſe muſt appeare in a moſt reuerent & thankfull commemoration and remembrance of this ſo great and wonderfull a deliuerance: we muſt call it to minde, thinke of the greatneſſe of it, we muſt ſpeake of it to our children and poſterity, and call vpon them to bee thankfull: for the childe that is yet vnborne, is bound to bleſſe God for it, *Exod.* 12.6.

Secondly,

Smith, S.

2 Secondly, we must sing Psalmes of praise and thanke-giuing vnto God in token of thankfulnesse, and that publickly in the Church and Congregation of Gods people.

3 Thirdly, we must come together into Gods house, to heare his Word, and to call vpon his name, and that is a speciall part of our vnfaigned thankfulnesse.

4 Fourthly, wee must testifie our thankfulnes in most hearty & dutifull obedience, which is the greatest and the best sacrifice, 1. *Sam.* 15. and if this be wanting, all we do is nothing worth, *Esay* 29. 13. So that for our generall deliuerance, there shold be a generall thanke-giuing in a generall reformation of Church and Common-wealth, of our hearts and sinfull liues: otherwise indeed we are vnthankfull, if still we liue in sin and rebellion. Then (notwithstanding our keeping a day, ringing of Bels, sport and play) if there follow no reformation of our liues, we may iustly feare a more dreadfull iudgement,

if

if not vtter ruine and desolation to follow. Now (alas) where is this vse of Gods mercy, & our deliuerance, where do the people reforme their liues, reforme their waies, grow more religious, conscionable and carefull to heare, reade, pray in their families: it is but a wonder of nine daies, men make little or no vse of it, but to talke of it, and speake of it.

And lastly, our thankefulnesse should beget in vs an earnest hatred of Popery and superstition, so vile, false, mischieuous, bloudy, and cursed Religion; to abhorre it, to haue nothing to do with it, but to abandon all the Reliques of it: Which that all estates and degrees of men may do, the Lord grant for his mercies sake. *Amen.*

(* * *)

*FINIS.*

Smith, S.